

SSS 11-3
Suffolk 100
1604
C 12

A boke ma-

de by John ffryth p:ysoner in
the Tower of London, answeringe unto
M. Mores letter, whiche he wrote agaynst
the spylle tylle treatysse that John ffryth
made, concernynge the sacramente of the
body and bloude of Christ: vnto which boke
are added in the ende the artysles of his exa-
mynacpon before the Bishoppes of Lon-
don, Wynchester and Lyncolne, in Paules
churche at London, for whiche John ffryth
was condemned, and after bente in Syngth
felde wþhout Newgate, the fourt

dape of Iulij. Anno M.D.

xxiiij.

Newly corrected and printed after the
first coppe, by Richard Ingge, dwelinge
in Bowles church parke, at the sygne of the
Bible.

Weide men shall ryse agayne.

11. 2088

39a

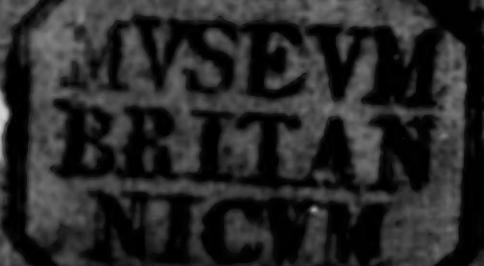
R. H. 13. 2.

The Preface



Race and increase of
knowledge from God
the father through our
Lorde Iesu Ch:ri, be
wyth the Churche rea-
der, and wyth all them
that love the Lorde w-
saphed I. Amen.

I chancred beinge in these partys, to be
in compaipy with a Christen brother, whiche
for hys commendable comersayson and
sobye behauoure myght better be a Bpshop
then maner that weare mytres, yf the rule
of saint Paule were regarded in their elec-
cion. Thys brother after moche communi-
cationpon, despised to knowe my mynde as
touchyng the sacrament of the body and
bloud of oure sauyour Iesu Chrest. Whiche
thyng I opened unto hym, accordyng
to the grefte that God had gauen me.
ffirst I proved unto him that it was no arti-
cle of oure fayth necessary to be beleved
buter ymme of darmacion. Then I de-
clared that Chrest had a naturall body,
even as myne is (sauieng ymme) and that it
coulde no more be in two places at ones-



The Preface.

then myne can Thysdely, I shewed hym
that it was not necessary, that the wordes
shalde so be vnderstonde as they sounde.
But that it might be a phrase of scripture, as
there are innumerable. After that I shewed
him certen suche phrases and maner of spea-
kynge And that it was well vsed in oure
Englysh tongue. And fynally, I recited af-
ter what maner they myght recepve it accor-
dynge to Chistes institution, not fearing the
frowarde alteracion that the prestes use,
contrary to the fyre forme and institution.

When I had suscepçionably publised my
ynnde, he despred me to entngle the somme
of my wordes, and wpte them for hym, be-
cause they seemed ouer longe to be well rete-
ned in memorie. And albeit I was loth to
take the matter in hande, yet to fulfyll hys
instâte intercession, I tooke vpõ me to touche
thys terrible tragedye, and wrote a treatise
whiche besyde my paynfull imresonment,
is lyke to purchace me more cruell death,
whiche I am ready and gladde to recepve
wþþ the sprite and inward man (although
the forme be staple) whē soever it shal please
God to lase it upon me. Notwithstandyng
to lase the truthe, I wrote it not to the intent
that it shulde haue bene publised. ffor thē
I wold haue touchid the matter more eas-
ily, and haue wriuen, as well of the spi-
rituall

The Preface.

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rituall eatynge and drynhynge whiche is of
necessite, as I dypd of the caruall, whiche
is not so necessarie. ffor the treatise that I
made was not expedient for all men, albeit
it were sufficient for them whom I take in
hande to instructe. ffor they knewe the spiri-
tuall and necessarie eatinge and drinkinge of
his bodye and blood, which is not receyued
with the teth & belse, but w the eares & faith,
and onely neaded instruction in y' outward
eatinge, which thinge I therfore onely decla-
red. But now it is comen abrode and in ma-
ny mens mouthes, in so moche that master
More which of late hath busched hym selfe to
medle in al such matters (of what zeale I will
not desyne) hath sore laboured to confute it.
But some men thinke that he is ashamed of
his partie, and for that cause doth so dylgēt-
ly supprese the worke whiche he printed. ffor
I my selfe sawe y' worke in printe in my Lor-
de of Winchesters howse, vpon S. Stephēs
day last paste. But neþher I, nor al the fri-
ndes I coulde make, myght attayne any cop-
py, but onely one written coppe whiche as it
semed was drawnen out in greate haste. Mot
withstandinge I can not well iudge, what
the erre shulde be, that his booke is kept so se-
crete. But this I am ryght sure of, that he ne-
ver touched the loundacion that my treatise
was bulded vpon. And therfore syth my

B 15 foun

The p[re]f[ace].

foundepon standeth so sure and imme-
ble (for eis I thinke verely he wolde soe
haue laboured to haue vnderlynde it) I
wyll therupon buylde a lytle more,
and also declare that his ordn-
aunce is to slender to breake
it downe, althoagh it
were set vpon a
worse foun-
daçpon.

The founda-

cyon of that lytle treatyse was,
that it is no artycle of our fayth necessarie
to he beleued vnder payne of damna-
cion, that the Sacrament shulde be
the naturall bode of Christe:
which thinge is proued
after this maner as
foloweth.



Yste we muste all a-
knowlege that it is no artycle
of our fayth whiche can saue vs
nor which we are bounde to be-
leue vnder the payne of eternal
damnacyon. Ffor yf I shulde beleue that
hys verre naturall bode bothe fleshe and
bloode were naturally in the breade and wi-
ne, that shoulde not saue me, seinge man
believe that, and recepue it to their damnac-
yon, for it is not his presence in the breade
that can saue me, but his presence in my har-
te through fayth in his bloode, whiche he hath
washed out my synnes and pacysped the fa-
thers wrath towarde me.

And agayne yf I do not beleue hys
bodelye presence in the breade and wyns,

I iij. that

Obsec-
tion.

1.



Solucio[n], an occasion of damnacion.

2.



It is no artice of our faythe
that shall not dāmne me , but the absence
out of my harte through vnbelieve . Now yf
they wolde here obiecte that thoughte it be
true that the absence out of the breade coulde
not dāmne us : yet are we bounde , to be-
lieue it because of Goddes worde , which v[er]y ho
believe not , as moch as in hym lyeth , ma-
keth God a lyer . And therfore of an obliuia-
te mynde not to believe hym worde , m[ay]pe be

To this we mape answere , that we bele-
ue Goddes worde and knowledge that it is
true : but in this we dissent , whether it be true
in the sense that we take it in , or in the sense
that ye take it in . And we sape agayne , that
though ye haue (as it appreth unto few) the
evident wordes of Christ , and therfore con-
fesse in the barke of the letter : yet are we co-
pelled by comfortynge of the scripture to-
gether , wþin the letter to serche out the
mynde of our saviour whiche spake the wor-
de . And we sape thirdly , that we do it not of
an obþnate mynde . For he that defendeth
a cause obþnatly (whether it be true or fal-
se) is euer to be reprehended . But we do it to
satysfyre our conciences whiche are compel-
led by other places of scripture , reasons , and
doctours , so to judge of it .

And even so ought yow to judge of
yours p[ro]p[ter]t[er]e , and to defende your senten-
ce not

to be believed vnder payne of damnacion. 5

ye not of oblygnacay, but by the reson of
scriptures whiche cause you so to take it.
And so ought neyther partie to dispisse o-
ther, for eche scaketh the glory of God, and
the true understandyng of the scripture.
**This was the sondarpon of my spylt treat-
ysle that he hath leste vnshaken, whiche is
a greate argument that it is ver y true. For
els his pregnante witte could not hane pas-
sed it so cleane ouer. But wolde haue alway-
led it with some sophystryall canallaypon
whiche by his pyncted poetyre he myght so
haue coloured, that at the laste he myght
make the ignorant some apparette of truth,
as he hathe done agamste the reson of my
spylt treatysle, whiche nevertheless is true
and shall also be proved. And spylte that
it is none artysle of oure fayth necessarie to
be beleved vnder payne of damnacion, may
thus be further confirmyed.**

The same fayth
**shall save vs whiche sauad the olde fathers
before Christes incarnacion: But they were
not bounde vnder payne of damnacion to
believe this pointe, therfore it foloweth that
we are not bounde thereto vnder the payne
of damnacion.** **The syrste partie of myne ar-
gument is proved by saint Austin ad War-
damum. And I dare boldly sape almyttre in
an. C. places more. For I thinke there be no
propositioun whiche he doth more often re-**

*3.

It is no artysle of our fapthy
eulate then this, that the same fayne sauued
vs which sauued our fathers. The secōde par-
te is manfesto, that it nedeth no probation.
For howe coulde they beleue þ thinge which
was never sayde now done, and wþout the
worde they coulde haue no fapthe. Upon the
truthe of these two partes muste the concus-
sionn made folowe. Not withstanding they
all dyd eate Chrsis body, and dronke his
bloode spirytually, although they had hym
not present to their teeth. And by that sppro-
tuall eatynge (whiche is the fapth in hys
body and bloode) were sauued as well as we

Adam. are. For as soone as our forefather Adā had
transgreded Godes precepte, he was fallen
under condamnation, oure moste mercifull
father of his gracious fauour gave him the
promise of helthe and conforte, wherby as
many as beleued it, were sauied fr̄ þ thral-
dom of their transgressyon. The worde and

Gene.3. promise was this. I shal put enmytie betwe-
ne thy sede and her sede, that sede shal tredie
the on the heade, and thou shal tredie it on þ
hele. In this promise they had knowledge þ
Chrste shulde destrope the devill w̄ all his
power, and deliuer hys faithfull from their
synnes. And where he sayde that the devill
shoulde tredie it on the hele, therp understande
þyght well that the devill shoulde fynde
the meantes by his wyles and wyched minis-
ters

To be beleued vnder payne of damnacion.
sters to put Christe to death. And they know
that God was true, and wolde fulfyll his
promise vnto them, and hartely longed af-
ter thys sede, and so dede bothe eate his ho-
ly and drynke his bloude, acknowledging
wþþt iþsynpte thankes, that Christ shulde
for their synnes take the perfecte nature of
manhode vpon hym, and also suffer the
death: Thys promise was geuen to Adam,
and sained as many as dyd beleue, & were
thankfull to God for his kyndenes, and af-
ter it was stablyshed vnto oure father Abra-
ham by the woerde of God, whiche saydes
In thy sede shall all nacions of the earth be
blessed. And to him God made a couenant,
that he wolde be his God, & do hym good. Abrahā
And Abraham agayne prompted to kepe Gen. xii.
his preceptes & walke in his wyses. Then
God gaue hym the sacrament of circumci-
sion, and called that his couenant, whiche
thinge notwithstanding was not the ver-
y couenant in dede, althought it were so
called. But was onyl a sygne, token, sacra-
ment or memoriall of the couenant that
was betwene God and hym, which myght
expounde oure matter, þf men had eyes to
see. After that God prompted hym a sonne,
wher his wylle was past chyld bearing & he
also very olde. Neverthelesse he doubted not
of Goddes woerde. But surely beleued, that

It is no arteyle of oure faythe
he which prompted it was able to perfour-
me it. And that was recouerted unto hym for
ryghtuousnes. This Abraham dyd bothe eate
hys bodye and drinke hys blode (through
fayth) beleuyng verely that Christ shulde
take our nature, and spryng out of his seed
(as touchinge hys fleshe) and also that he
shulde suffer death to redeme vs. And as
Christ testifieth, he hathe despred to see the
dape of Christ. And he sawe it and reiopsed.
He sawe it in fayth; & had the dape of Christ,
that is to sape, all those thinges that shulde
chance hym, plainly revelated unto him,
albeit he were dead many hundred yeres
before it were actually fulfilled and reue-
lated unto the worlde. And by fayth he was
saued, and yet never dyd eate hys fleshi with
hys teeth, nor never beleued that bread shuld
be hys body and wyne hys bloude. And
therfore syth he was also sauied wþout
that faythe, and the same faythe shall sauie
vs whiche sauied hym, I thynke that we
also be sauied, yf we eate hym spiritually
(as he dyd) althoughe we never beleued
that the breade is hys body. Furthermore
that mercifull Moses (whiche brought the
chyldeyn of Israel out of Egypte into the
wyldernes) obtayned of God by prayers,
both Manna fro heauen to fede his people,
and also water out of the stonye to refresh &

to be belened vnder papne of dānatpon. 7
conforthe them. Thys Manna and water
were even the same thynge vnto them that
the breade and wyne is to vs. ffor as S. Au-
styn saythe: Quicunq; in Manna Christum in-
tellexerunt, cundem quem nos cibum spirituale
manducauerunt Quicunq; autem de Manna so-
lam satutatatem quesierunt, manducabant &
mortui sunt. ic etiam cundem potū: petra enim
erat Christus. That is to sape: as many as in
that Manna vnderstode Christ, dyde eate
that same spirptnall meate that we do, but
as manp as sought onelij to fyll their bel-
lyes of that Manna (the fathers of the vi-
fapthfull) dyde eate and are dead. And lyke
wyse the same drynke, for the stone was
Christ. Here may you gather of S. Austyn,
that the Manna was vnto the, as the bread
is to vs, and lykewyse that the water was
to them, as the wyne is to us, which anone
shal appeare more playnly. S. Austyn sayth
further. Manducavit & Moses Manna, mandu-
cavit & Phinees, manducauerunt ibi multi qui per ioan.
deo placuerunt, & mortui sunt. Quare' Quia Augu. su
visibilem cibum spiritualiter intellexerunt, spi-
ritualiter esrierunt, spiritualiter gustauerunt,
ut spiritualiter satiarentur, omnes eandē escam
spiritualē manducauerunt, & omnes cundem
potum spiritualē biberunt, spiritualē uique
eandem: nam corporalem alteram (quia illi
Manna, nos aliud) spiritualē nro eandem
quam

It is no artyle of our Capthe
quon nos. Ut omnes cundem potum spiritualem
biberunt, aliud illi, aliud nos; sed si:cm visibili
quod tamen hoc idem significaret uirtute spiritu
tua. Quomodo cundem potum bibebant (in
quit Apostolus) de spirituali sequenti petra:pe
tra autem erat Christus. That is to sape: Mo-
ses also dyd eate Manna, and Aaron, and
Phinees dyd eate of it, whrych pleased God
and are not deade. Wherfore: Because they
understode the visible meate spiritually.
They were spiritually anhongred, they ta-
sted it spiritually, that they myght spiri-
tualliy be replenished They dyd al eate the
same spirituall meate, and all dranke the
same spirituall drynke. Even the same spiri-
tuall meate, albeit another bodesp meate,
for they dyd eate Manna, and we eate ano-
ther thyng, but they dyd eate the same spi-
ritual which we do. And they al dyd drynke
the spirituall drynke. They dranke one
thyng, and we another. But that was in
the outward apparence, whrych neverthe-
less dyd suplye the same thyng spiritu-
ally. How dranke they the same drynke?
They (sacred the Apostle) dranke of the spi-
rituall bone folowinge them, and that
bone was Chull. And there unto he ad-
ded these wordis: Videte autem fide manens
te signa misericordie. That same is to sape: We
holde that the signes are altered, yet the
Capth





to be beleved under papne of damnacion.
oure crede, but that they beleued it, as well
as we do, and those artycles are onelpe ne-
cessarie unto saluacion. for them, am I
bounde to beleue, and am damned wþþout
excuse þf I beleue them not. But the other
poprites contayned in scripture although
they be vndoubted verypes, yet maye I be
saued wþþout them. As be it in case that I
never hearde of them, I can not understande
them nor cōprehende them, or if that I heare
them, yet by the reason of another texte mis-
construe them, as the Bohemes do the wor-
des of Chaste in the. vi. chapter of I. John.
All these thynges I saye may be done with-
out any Jeopardye of damnacion. In euerþ
texthe is but onelpe one verpte, for whiche it
was spoken, & yet some textes there be which
of catolke doctours are expounded in. vi. or
vii. sondry fashions. Therfore if we beleue
the artycles of our crede, in the other is no
parell, so that we haue a probable reason to
dyssent from them. But nowe to retourne to
our purpose. If we wylle examine the auto-
ritez of S. Austin and Beda before aleged,
we shall espye that besyde the probacion of
this forsayde propostepon, they open the
unþterpe of al our matter to them that haue
eyes to see. for S. Austin saþt, that we &
the olde fathers do dysser as touchinge the
bodely meate, soþthey dypate Manna, and

W we

It is no artecle of our fayth
we breade , but albeit it varied in the out-
wardre apperaunce , yet neverthelesse spiri-
tually it did signifype one thing. For both the
Manna and breade signified Christ. And so
both they & we do eat one spirituall meate,
that is to say, we both eateth thing whiche sig-
nifieth and representeth vnto vs y bery one
spirituall meate of oure soules , whiche is
Christe. And Beda doth plapnely call both
the Manna and the breade sp gnes, sapenge.
Beholde that the spgnes are altered and yet
the faith abpdethe one . Nowe yf they be sig-
nes , than they do signifype and are not the
verpe thinge it selfe whiche they do signif-
ype . For the spgne is a thynge diverse from
the thynge it selfe whiche it doth signifype
and represent . As the ale potis are not the
ale it selfe whiche they do signifype or repre-
sent. Here thou wylt obiecte against me , that
yf this faith be sufficiēt, what nedeth the in-
stitution of a sacrament? I answere, that sa-
cramentes are instytuted for . iiiij. causes : The
Aug. cō- spylle is assygned of S. Augustyn, whiche saith
tra ffau on this manner . In nullum autem nomine religio-
num Li. mis, seu uerū, seu falsum, coagulati homines pos-
19. cap. sunt, nisi signaculorum seu sacramentorum uisi-
bilium consortio colligantur, quorum sacra-
mentorum uis incenarrabiliter ualeat plurimū, et ideo
contempta sacrilegos facit. Impie quippe contē-
nitur sine qua perfici non potest pietas . That
into

to be believed vnder papne of dñiacpon. 10
It is to sape : men can not be iogned in to anye
hinde of religyon whether it be treue or fal-
se, excepte they be knitte in felowshipp by
some bpspbile tokenes or sacramentes, the po-
wer of whiche sacramentes is of suche effi-
cacie, that can not be expressed. And therfore
it maketh them that dispise it to be abho-
red, for it is wickednes to despise that thing
without which godlynes can not be brought
to passe. Thus it apereth that necessyte is the
fyrste cause . ff or there can no congregacion
be seuered out of the multitude of men , but
they muste nedes haue a signe, token, sacra-
ment, or common badge, by the whiche they
mowe knowe eche other. And there is no dyf-
ference betwene a signe or a badge and a sa-
crament , but that the sacrament signifpeth
an holpe thinge, and a signe or a badge doth
signifie a worldly thinge. As sapnt Austen August.
sapeth . Sygnes when they are referred to ad M^r
holpe thinges are called sacramentes . The cellinu.
seconde cause of their institution is, that they
mowe be a meane to bring vs vnto his fauorth,
and to enuictate it the deeper in vs, for it doth
customably the more moue a man to beleue,
when he perceiueth the thinge expressed to di-
uerse sensis stonys. As yf I promise a man to
mete him at a dafe appoynted , he will som-
what trust my woorde, but yet he trusteth not
so moch vnto it, as if I did beth promise him

It is no artycle of our fapth
wþþ my worde and also clappe handes
wþþ hym, or holde vp my fþnger, for he
counteth that this prompse is stronge and
more faþthfull þe is the bare worde, becau-
se it moueth mo senses. For the worde doth
but onelpe certyspe the thynge unto a man
by the sence of hearynge: but when with my
prompse immediatly after I holde vp my
fþnger, then do I not onelpe certyspe hym by
the sence of hearinge: But also by his spght,
he percepueth that that facte confirmed my
worde. And in the clappinge of handes he
percepueth both by his spght and fealynge,
besyde the worde, that I will fullfyl my pro-
misse. And Iphewpse it is in this sacramente.
Chryste promysed them, that he wolde geue
hys bodye to be clapne for theþr spynes. And
for to establishe the fapth of hys promise
in them, he did institute the sacrament whiche
he called hys bodye, to thintent that the ve-
ry name it selfe myght put them in remem-
braunce what was ment by it, he brake the
breade before them, sygnyspunge unto them
outwardely even the same thynge, that he
by his worde hadde before protested. And
even as hys wordes hadde informed the by
theþr hearynge, that he intended so to do: so
the breakinge of that breade informed their
eye spght that he wolde fullfill hys promise.
Then he dede distribute it amonge the to en-
prise

to be beleued under papne of dānacpon. 11
prunte the matter more devely in them, so g-
nypenye therby, that even as that breade
was deyded amonge them, so shoulde hys
bodye and frute of hys passyon be delyver-
buted vnto as maner as beleued his wordes.
Fynally he caused them to eate it, that no-
thyng shoulde be lackynge to confirme
that necessarie popule of fayth in them, sig-
nypenye therby, that as verely as they felte
that breade wþin them, so sur shoulde they
be of his bodye through fayth. And that e-
uen as that breade doth nouryshe the body,
so dothe the fayth in hys bodye breakynge
nourysþ y soule vnto everlasting life. Thus
byd our mercifull saviour (which knoweth
our frakste and weakenes) to establishe and
strenghten their faith in his bodye breaking
and bloode shedpuge, whiche is our shotean-
her & laste refuge, without which we shoule
all perishe. The thyrd cause of this insti-
tucion and profite that commeth of it is this.
They that haue receyued these blessed tydi-
nes and wōrde of health, do loue to publy-
she thysse felicite vnto other men. And to ge-
ve thankes before the face of the congrega-
cyon vnto their bounteous benefactoure,
and as moche as in them is, to drawe all peo-
ple to the propysnge of God wþ them, which
thinge though it be partely done by the pre-
aching of Godes wōrde & frutefulle exhortac-

B iij spous,

It is no artyle of oure fapth
epons, yet doth that vsible token and sacra-
mente (pf a man vnderstand what is ment
therby) more effectuously wroke in them
both fapth and thankesgivinge , then doth
the bare wode: But pf a man wote not
what it meaneth , and seeketh healthe in the
sacrament and outward sygne , then maye
he well be lykened unto a founde fellowe,
whiche when he is veryp drepe , and an honest
man shewe him an ale pole , and tell hym that
there is good ale prough , wolde go and suc-
ke the ale pole , truslinge to get drinke out of
it , and so to quenche his driste . Nowe a wi-
se man will tell him that he playeth the foo-
le . ffors the ale pole doth but signifys that
there is good ale in the howse , where the
alepole standeth , and will tell him that he
muste go nere the howse , and there he shall
fynde the drynke , and not stande suckinge
the ale pole in vaine . ffors it shall not easie
him , but rather make him more drepe . ffors
the ale pole doth signifys good ale : yet the
ale pole it selfe is no good ale , neyther is
there anye good ale in the ale pole . And
likewyse it is in all sacramentes . ffors if we
vnderstande not what they meant , and seek
healthe in the outward sygne : then the founde
ale pole and laboure in vapne . But pf we do
vnderstande the meaning of them , then shall
we seake what they signifys , and go to the

to be beleted vnder papne of blyssoun. 12
thinge signifed, and there shall we fynde
undoubted health. As to oure purpose, in
this sacramente wherof we speake, we
muste note what it signifeth, and there shal
we fynde oure redempcion. It signifeth
that Christes bodie was broken vpon the
crosse to redeame vs from the thraldome of
the devill, and that his blode was shedde for
vs to waihe awape our sinnes. Therfore we
muste come thither þf we will be eased. ff or
þf we thinke to haue oure sumes forgeren, for
eatinge of the sacramente, or for seinge the
sacramente ones a day, or for þrapenge unto
it; then surely we sücke the ale pole. And by
this you may percevve what profitte com-
meth of these sacramentes the whiche eþter
have no significacions put unto them, or els
when their significacions are loste and for-
gotten. ff or then no doubt they are not com-
mended of God, but are rather abhomina-
ble. ff whā we knawne not what they mea-
ne, then seahe we health in the outwarde de-
de, and so are iniurions vnto Christ and his
blode. As by example, the sacrefycia of the
Jewes were well allowed and accepted of
God as longe as they vsed them aright and
vnderstande by them the death of Christ,
the Cheyning of his blode, and that holpe
vulgaris offered on the crosse ones foreruer.

It is no artysle of oure fayth
But when they begane to forget this spgynge
fycation and sought theyr healthe and ryght-
teousnes in the bodesp̄ worke and in the sa-
cerdoscye it selfe , then were they abhominable
in the spḡ of God, and then he cryed out
of them bothe by the Prophete Dauid and
Esay : And spkewyse it is with our sacra-
mentes . Let vs therfore seke vp the signifyp-
cations , & go to the verty thing whiche ȳ sacra-
ment is set to present unto vs . And there shal
we fynd such frutefull foode as shall never
fayle vs , but conforte our soules into lufe
everlastynge.

Now wyl I in order answere to mister
Mores booke , & as I finde occasion geue me ,
I shall indeuoure my selfe to supple ȳ thing
whiche lacked in ȳ fryste treatise . And I trust
I shall shewe such lypghē that all men whose
ypes ȳ p̄sp̄ce of this world hath not bypas-
sed , shall percepue ȳ truthe of the scripture &
glorey of Christe . And where as in my fryste
treatise the truthe was setfouth with all sp̄m-
plente , and nothinge armed against the as-
faultes of sophisters , that haue I somewhat
rediessled in this booke , & haue brought bones
spitte for their teeth , which yf they be to busp ,
may chancē to choke them ,

Thus endeth my lufe treatise that I
wrote unto my fryste , beinge suscep-
tible instructyon .

Item

Here begyn-

neth the preface of M.

Mores boke.



My moste hartye ^{matere}
wysse I recommeude me unto ^{agaze}
pou, and sende you by thys
brynger the wrytynge agayne
whiche I recevued from pou.

Wherof I have bene offred a cople of co-
ppes mo, in the meane whyle, as late as pe
mote well it was.

Deare brethe consyder these wordes
and prepare pou to the crisse that Christe
shall lape vpou pou, as pe haue oftene coun-
sellede. ffor euē as whan the woulre hotleth
the shepe hadde neade to gatter them selues
to their sheperarde, to be delþuered from
the assaile of the bloudy beaste, lyþe wylle
hadde you neade to sye unto the sheperarde
of yowre soules Christe Jesus, to sell poure
coates, and bþe his spirituall sworde (which
is the wylde of God) to defende and delþuer
you in thy present necessyte. ffor nowa
is the tyme that Christ tolde vs of, Matt. 24.
that he wold come (by his wylde) to sette va-
nity betwene the sonne and his fader, be-
twene the daughter & her mother, betwene

Matth.

1. Pet. 2.
Luk. 22.

Ephes. 6.

þ in the

In answere to the preface
the daughter in lawe & her mother in lame,
and that a mas owne housholde shalbe hym
enemys. But be not dismayed nor thynke it
no wonder, for Christe chose. 12. and one of
Mich.3. them betraped his master. And we that are
John.6. his disciples mape luke for no better than he
Mat.10 hadde him selfe: **For** the scoler is not a boone
hys master.

2. Cor.11 Saint Paul protesteth that he was in per-
rell amonge the false bretherne, and surely I
suppose that we are in no lesse Jeopardye.
For if it be so that his mastershippe recep-
ted one copppe & hadde a copie of coppyses
two offred in y meane while, then may pe be
sure y there are many false bretherne which
pretende to haue knowlege, & in dede be but
ypphe thankes, prouidinge, for their belie. Pre-
pare pe therfor cloches, for y whether weyeth
clowdie, & raine is ypphe to folowe. I meane
not false excuses and forsweringe of poure sel-
fes: but that pe luke substantially vpon God
des worde, that pou may be able to answere
their sole abiections. And rather chose mis-
ly to dye for Christe and his woorde, than ca-
wardly to deuise him, for this waine and tre-
sorp lyfe, consider yuge that they haue no
further power but ouer thys corruptible
body, whiche pe they put it not to deathe,
2. Cor.10. mische pe at the length perlysh of it selfe. But
I truste the Goude shall not suffer you in the
tempes

trumped above that pou may beare, but acordynge to the scripture that he shall poure upon you, shall he also sende you the scourge, and make hym that hath receyued more of the spirite, to suffer more, & him that receyued lessel therof, to suffer accordinge to his talent. I thought it necessarpe fyrl to admishe you of this matter, and now I wyl reteyne more of master More's boke.

+ Wherby men may see howe greadely More these newe named bretherne wropte it out, & secretely spreade it a brode.

¶ The name is of greate antiquite, al- ffrgth,
though you liste to iest. for they were called
bretherne before our Bysshoppes were cal-
led Lordes, and had the name givien them by
Christe sapenge. Math. xxiiij. All ye are bre-
therne. And Luke. xxiij. Of syrme thy brether-
ne. And the name was continueth by y Apo-
stole, q is a name that norisheth loue & amite.
And very gladde I am to heare of their gree-
þe affection in wroptinge out the wrode of
God, for by that I do perceue the prophete-
sye of Amos to haue place, which saith in the person of God. I will sende hōger & thurle
in to y earth, not hōger for meate nor thurle
for drinke, but for to heare y wrode of God.
More beginneth the kyngdome of heauen
to suffer wrothe. Now runne y poore publ. Met. m
crosslyng y knowledge them selfes synners,

In answere to the preface
to the woorde of God, puttynge both goodes
& bodes in peopardye for the soule healthy.

Luke. 18 And though our Wpshoppes do call it heres-
sie, and all them heretiques that hunger af-
ter it, yet do we know that it is the Gospell
of the Iupynge God, for the health and sal-

Roma. 1 uacpon of all that beleue. And as for the
name doth nothing offend us, though they

Act. 24. call it heresp a thousande tymes. For Iapnre
Paul testifieth that the Pharyses and Prie-
fles whiche were counted the vety churche
in hys tyme, dyd so call it, & therfore it for-
seth not though they rulynge in theyr row-
mes, vse the same names.

¶ Whiche pornge man I heare sape hath
lately made dpuers other thyngeſ that yet
runne in hoker moker ſa cloſe amounghe the
brethren that there commeth no coppper
abroade.

Jerph. ¶ I answere, that ſurely I can riot ſppin-
ne, and I thynde no man more hateth to be
ydle than I do. Wherefore in ſuche thinges
as I am able to do, I ſhalbe diligēt am-
longe as God lendeth me my ipſe. And þe
þe thinkie I be tobuspe, you may tydde me
the ſooner, for euē as the ſhepe is in the bo-
chers handes ready bounde and loketh but
euē for the grace of the bocher when he ſhall
shedde hys bloude: Euē ſo am I bounde
at the Wpshoppes pleaſures, euer loþynge
for

for the dafe of my death. In so moche that
playne worde was sent me, that the Chance
loure of London sayde: It shuld cost me the
belle bloude in my body, whiche I wolde
gladly were shedde to morowe, þt so be it
myght open the kynges graces eyes.

And verely I maruell that any thyng
can rume in hoker moker or be hidde from
you. And seminge you myght haue suche store
of coppes, concernyng the thyrge whiche
I most despred to haue bene kept secrete,
how shulde you than lacke a coppe of those
thynges which I moste wolde haue publisched.
And hereof pe may be sure, I care not
though you and all the Bishoppes within
Englande loke vpon all that euer I wrote,
but rather wolde be gladde that pe so dyd.
For if there be any sparcle of grace in your
breastes, I trust it shuld be an occasyon som
what to kyndle it, that you maye consider
and knowe your selfes, whiche is the synt
popule of wylisme.

+ And wolde God for his mercys (sayeth More
M. More) that syth there can no thyng re
frynge theyr studie, frō deuyse and compas
syng of evill & ungracious wrayng, that
theyr wold & could hepe it so secretly that ne
ver man shuld se it, but such as are so farte cor
rupted, as never wold be cured of their caker.
+ It is not possibile for hym that hath

þys

An answere to the preface

his eyen & seeth his brother whiche lacheth
sight in peopardie of perishinge at a perel-
lous pitte, but þ he muste come to him & guile
þe him, till he be past þ peopardie, & at þ leall
wysse, þf he can not come to him, þt wþll he
call and crþpe vnto him to cause him chose the
better wape, excepte his harte be cankered w
the contagion of luche hatred that he can re-
ioyse in his neighbours destruction. And tƿe
so is it not possyble for vs which haue recep-
ued the knowlege of goddes wodre, but that
we muste criue and call to other, þ they leaue
the perellous patthes of their owne folishe
fantasies. And do that onely to the Lorde, þ
he commaundeth them, neþther addinge a
ny thyng nor dypynþyng. And therfore
vntþll we see some meanes founde, by the
whiche a reasonable reformacion mape be
had on the one partþe, and suffycient instruc-
tion for the poore comons, I insire you, I
neþther wþll nor can ceaſe to speake. For þ
wodre of God boileth in my bodie, like a fer-
mente fyre, & wþll neades haue an issue and
breake out, whan occasion is geuen.

But this hath bene offred you, is offred,
and shall be offred. Graunt that the wodre
of God, I meane þ texte of scripture, mape
go abrode in our Englishtōge, as other na-
tions haue it in their tōges, and my brother
Wyllyam Cudall & I haue done, & wþll
prouide

promise pon to wuite no more . If you wylle
not graunt this condicion , then will we be
doinge whyle we haue breathe , and shewe
in fewe wordes that the scripture doth in ma-
ny; and so at the least saue some .

+ But alache this wylle not be . ffor as Mose,
S. Paul sayeth , the contagio of heresye crea-
geth on lyke a canker . ffor as the canker cor-
rupteth the bodpe forthere & farther , & tour-
meth the hole partes in to the same deadly
sicknes , so doth these heresies crepe forth a-
monge good simple soules , tyll at the laste
it be almolte paste remeide .

¶ This is a very true satenge & maketh ffryth.
swell against his owne purpose . ffor in dede
thes contagion began to springe even in . S.
Pauls tyme . In so moch y the Galathians
were in a maner whole seduced frō his doc-
trine . And he sayde to y Thessalonians , y my . 1. The . 2.
sterv of iniquite enē now begineth to worke .
And S. John testifid y there were al readie 1. Joh . 4.
manyn Antichristes risen in his dapes , & also
Paul prophesied what shulde folowe after
his time , Actes . xx . Sapenge : Take pe hede to Act . xx .
pour selues & to all the flocke , ouer which y
holys goost hath put pou ouerseers , to feade y
congregacon of God whiche he purchased
wyrth hys owne bloode . ffor I knowe
thys well , that after my departyng shall
enter in greate wolves amounge you ,
which

Sphue
err.

An answeare to the preface
which shall not spare the floche. And men of
poure selues shall arysse men, speakeynge per-
uerse thinges, to drawe disciples after them:
and therfore watche. &c. Thys canker then
began to sprede in the congregacion, & dyd
full sore nope the bodye, in so moche that
within in L. peres there were very many
sectes scattered in euery coste. Notwithstan-
dynge there were faythfull fathers that dili-
gently subdued the with the swerde of God
des worde. But surely sens Sylvestre recep-
ued suche possessions, hath the caker so crept
in the churche, that it hath almost left never
a sounde member. And as Listerensis wri-
teth in the viij. boke, that dape that he recep-
ued reuenues, was a vopce hearde in the
avre cryinge ouer the court, whiche sapde:
This dape is venome shed into the churche
of God. Before that tyme there was no By-
shop greadye to take a ture. For it was no
honour and profpte as it is now, but onely
carefull charge which was lyke to coste him
his lyfe at one tyme or another. And therfore
no man wolde take it, but he that bare suche
a loue and zele to God and hys floche, that
he coulde be contēt to wedde hys bloude for
them. But after that it was made so hono-
rable and profitable, they that were worse
bothe in learnyng and luying, moste labou-
red for it. For they that were vertuous wold
not

of master Mores boke.

17

not entangle them selues wþth the hayne mat. 27
þþde of thys worlde, and weare.ij. crow- Mar.15
nes of golde, where Christ dyd weare one Joan.19
of thorne. And in conclusion it came so farre
that whosoever wolde geue mooste moneþe
for it, or beste coulde flatter the þrynce
(whþch he knew well all good men to ab-
hurte) had the preeþnþce & gotte the best
þþþphe, and then in steade of Goddes
worlde, they publyshed their awne commissi-
gements, and made lawes to haue all vnder
them, and made men beleue they could
not erre whatsoeuer they dyd or sapde, and
euen as in the rowmes and stede of Moses,
Aaron, Eliezer, Josue, Caleb, & other fapth
full folke, came Herode, Annas, Caiphas,
þþlate & Judas, which put Christ to death:
So now in the steade of Christ, Peter, Paul
James & John, & the fapthfull folowers of
Christ, we haue the Pope, Cardynalles, Ar-
cheþþoppes, þþþoppes, and prouide Pre-
lates, wþth their proctoure the malþeþous
mþnþster of their master the denyll, whþch
not withstandyng transformeþ selues in
to a lþenes, as though they were the im-
upsters of ryghtuousnes, whose ende shalbe 1 Cor.15
according to their workes. So that the body
is cankered longe agone, & now are left but
certayne small membris, which God of his
puyllant power hath reserved vncorrupted.

L

And

An answere to the preface

And because they see that they can not be car-
ried as theyr awne flessh is, for pure anger
they burne them, least of theyr contynued there
myght seame some deformite in theyr owne
cankred carcase, by the comparynge of these
whole membris to their scabbed bode.

More.

+ Teacheth in a fewe leaues shortly all
the popson that Wyclife, Ecolampadius,
Tyndall, and Zwinglius hane taught in
all theyr boches before, cōcernyng the blessed
Sacrament of the auiter: not onely affor-
myng it to be very biaude stpil (as Luther
doth) but also (as these other beastes do) sap-
eth it is nothinge els. And after the same spi
Thomas More sapeth: These dregges hath
he dronke of Wyclif, Ecolampadius, Tyndall,
and Zwinglius, and so hath he al that
he argueth here besyde, whiche.iii. what ma-
ner folke they be, is metely well perceyued
and knowen, and God hath in parte wþt
hys open vengeaunce declared.

Serþt.

¶ Luther is not the pupche that I cumme
at, but the scripture of God. I do neþher
affyme nor denye any thinge, because Lu-
ther so sapeth: but because the scripture of
God doth so conclude and detetme. I take
not Luther for such an autoure that I thinke
he can not erre, but I thinke verelþat he
both mape erre and doth erre in certayne
poputes, although not in suche as conserue

Salmas

of master Mores boke.

18

blamepon and damnacion. for in the bles-
sed he (God) al these whom pe cal heretukes
do a gre erght well. And iþhetwile I do not
alow this thynge because wþ pcefe, Ecolas-
padus, Tyndall & Zwynghius so saye, but
because I se them in that place more purly
expounde the scripture, & that the processe of
the terte doth more k.owne their sentence.

And where you saye that I affirme it to
be breade stpil as Luther doeth, the same I
saye agapne, not because Luther so sapeth,
but because I can proue my wordes true by
scripture, reason of nature, and Doctours.
Paul calleth it bread, sapinge: The bread 1. Cor. 10
whiche we breake, is it not the felowshyppe
of the bodye of Christ? for we though we
be many, are yet one body and one bread:
as many as are partakers of one bread. And 1. Cor. 11
agapne he sapeth: As often as ye rate of this
bread, or drynke of thy cuppe, you shall
shewe the Lordes death vntyl he come. Al
so Luke calleth it bread in the Actes, sapinge:
Actes. 20
They contynued in the felowshyp of the
Apostles and in breakinge of breade, and in
prayer. Also oure Lorde Jesus Christ cal-
led the cuppe, the frute of vigne, sapinge: I Luk. 22
shall not from hence forth drynke of the frute
of the vigne, vntyl I drynke that a netwe in
the kyngdomme of my ffather.

Furthermore nature doth teache you that

S y both

An answere to the parfage

both the breade and wyne contynue in thysse
nature. ffor the breade mouldeth yf it be
kept long, yee and wormes breeden in it. And
the poore mouse wylle ryse awape wþt it,
and desyre none other meate to her dynner,
whiche are euident enough that there remayneth
no breade. Also the wyne yf it were
reserued wolde were souer, as they cōfesse
them selues, and therfore they howsell the
lape people but with one kynde onely, be-
cause the wyne can not contynue nor be re-
serued, to haue ready at hande when neade
were. And surely as yf there remayned no
breade it coulde not moule no: were full of
wormes: euē so yf there remayned no wyne
it coulde not were somer, and therfore it is
but false doctrine, that our þrelates so long
have published. ffinally that there remayneth
bread might be proved by the auctorite
of many Doctours, which call it bread and
wyne, as Christ and his Apostles dyd. And
though some Sophisters wold welle their
sapinges, and expounde them after thei
fantasie, yet that I alledge the one Doctour
(which was also Pope of Rome) that ma-
keth so playne with vs that they shalbe com-
pelled with shame to holde their tonges. ffor
Pope Gelasius wriþteth on this maner. *Cer-
te sacramenta quæ sumimus corporis et sanguinis
iis Christi diuina res sumus, prout et ea per illa
partem*

of master More's boke.

19

participes facti sumus diuinae naturae, & tamen non desinit esse substantia vel panis & uini, sed permanent in sua proprietate naturae. Et cetera uirago & similitudo corporis & sanguinis Christi in actione misteriorum celebrantur. That is to sape: Surely the Sacramentes of the body and bloude of Christ, are a godly thinge, and therefore through them are we made partakers of the Godly nature. And yet doeth it not cease to be the substance or nature of breade and wyne, but they continue in the propertie of their awne nature. And surely the Image and similitude of the body and bloude of Christ, are celebrated in the acte of the misterpes. Thys I am sure was the olde doctrine, which they can not auoyde. And therefore with the scripture, nature and fathers I wyl conclude that there remayneth the substance and nature of bread and wyne.

+ And where ye sape that we asyume it to More, be nothinge els. I dare sape that ye vntulp reporte of vs all. And here after I wyl shew you what it is more then bread. And where ye sape that it is meately well knowe what maner of folke they be, & that God hath in parte with hym open vengeance declared.

¶ I answer that master Wycke was syrþy noted whyle he was lyuyng, to be a man not onely of moche famous doctrine, but Wicke.

L.iii.

also

Mat. 10

Mala. 2

**Ecolam
padius.**

Cpudall

An answere to the preface
also of a very spncre lufe and conuersacon.
Neuerthelisse to declare poure ma:peous
impades and vengeable hartes (as men say)
xvi. peates after he was burped , you take
him vp and bente hym, whiche facte decla-
red poure furpe, all though he felte no fyre.
But blessed be god whiche hath geuen such
tprauntes no further power, but ouer thys
corruptible body. for the soule ye can not
binde nor burne, but god may blesse where
you curse, and curse where you blesse.

And as so: Ecolampadius , that notable
learned man, hys moste aduersaries haue
ever cōinended hys conuersacion and god-
ly lypynge, whiche when god had appoin-
ted his tyme, gaue place vnto nature (as eue
ry man misse) and dyed of a canker.

And Cpudall I truste luyeth, well con-
tent with suche pore Apollies lufe, as god
gaue hys sonne Christ, and hys faythfull
mynders in thys worlde, whiche is not
sure of so many myndes, as you be pearely
of many pounds, although I am sure that
for hys learnynge and iudgement in scrip-
ture, he were more worthy to be promoted
then all the Bishoppes in Englannde. I re-
cepued a letter from hym, whiche was byt-
ten sens Chirstmas, wherin amonge other
matters he wriþeth thus: I call god to me-
moure agaüst the daye we shal appere
before

before oure Lorde Iesus Christ to geue re-
honyuge of oure doinges, that I never al-
tered one syllable of Godes woerde agaynst
my consequnce, nor wolde do thys dafe, pf
all that is in earth, whether it be honoure,
pleasure, or ryches myght be geuen me.

Moreover I take God almyghty to record
to my conscience, that I despise of God to
my selfe in thys worlde no more then that
without which I can not kepe his lawes, &c.
Judge good Christen reader whether these
wordes be not spoken of a faythfull cleare
and innocent herie. And as for hys beha-
uouris is suche, that I am sure, no man
can reproue hym of any synne, howbeit no
man is iuocent before God whiche behol-
deth the herie.

If pynalle, Zwynghius was a man of Zwynghius
suche learnyng and grauite (besyde elo- glius
quente) that I thynde no man in Christen
domme myght haue compared wþth hym:
not wþtstandyng he was slayne in bat-
tacle, in defendyng hys cypre, and com-
mon wealth, agaynst the assauite of wþched
enemys, whiche cause was mooste rygh-
tuouse.

And pf hys mastership meane, that that
was the vengencice of God, & declared hym
to be an euyl parson because he was slayne:
I mage say, nay, & shewe euylit examply-

An answere to the preface
of the contrary. for some tyme God geneth
the victorde agaynst them that haue moste
ryghthouse cause, as it is ruident in the
Judi. 20 boke of Judicum, where all the chyldren of
of Israel were gathered to gether, to pu-
nyshe the shameful Sodomity of the trybe
of Beniamin, whiche were in nombre but
xxv. thousande, and the Israelites were
xxx. thousande ryghtynge men, whiche
came into Silo, & asked of God who shulde
be their Captayne agaynst Beniamin. And
they beinge but xxv. thousande slewe of the
other Israelites xv. thousande in one daie:
Then fledde the chyldren of Israel unto the
Corde in Silo, and made greate lamentacion
before hym evyn vntyll npght. And asked
hym counsell, saying: Shal we go any more
to ryghte agaynst the trybe of Beniamin
oure brethre or not? God sayde vnto them:
Yes, go vp and ryghte agaynst them. Then
went they the nexte daie, & fought agaynst
them, and there were slayne agayne of the
Israelites xvii. thousande men. Then came
they backe agayne vnto the house of God,
and sate downe, and wepte agayne before
the Corde, and fasted that daie vntyll evyn,
and asked hym agayne, whether they shuld
any more ryghte agaynst the brethren or
not. And God sayde vnto them, yes, to mor-
row wyl I deliuer them into your handes.

A. 10

And the nexte day was the trybe Beniamyn
bitterly dysstrope, saupnge 600. men which
ydde them selues in the wylernes. Here it
is evydent that the chyldren of Israel loste y
victorp wypse, and yet not withstandinge had
a iuste cause, and faught at Goddes coman
dement. Besydes that, Judas Machabeus,
was slayne, in a ryghteouse cause, as it is
manfesto in the fyre boke of the Macha
bees. And therfore it can be no evydent argu
ment of the vengeaunce of God, that he was
slayne in battaille in a ryghtuous cause, and
therfore my thynketh that this manne is to
malaperte so blumtly to enter in to Goddes
judgement, and geue sentence in that matter
before he be called to counsayl. Thus have
I suffyciently touched hys preface, for tho
se pountes that he afterwarde towched more
largely haue I wyllyngly passed, because I
shall towche them earnestly hereafter.

Macha
be. 9.

Nowe lette vs see what he proneth.

It is a greate wonder to see vpon Master
holme lyght and sleyght occasyons, he is
fallen vnto these abhominable heresies.
for he denyeth not nor can not saye nay,
but that oure sauoure sayde hym selfe, my
fleshe is vrelye meate and my bloode is he
lyc drenke. He denyeth not also that Christ
hym selfe at his laste souper, takynge the
brede into his blessed handes, after that he

In answere to the treaspe
had blessed it, sayde vnto his discypples. Take
you this, and eate it, this is my bodye, þt shall
be gauen for you. And sykewysse gaue them
the chalpe after his blesynge and consecra-
cyon, and saide vnto them; This is the chali-
ce of my bloode of the newe testamēt, whiche
shalbe shedde out for manye, do pethys in
remembraunce of me.

Myrh.

¶ It is a greate wonder to see howe igno-
rante their proctoure is, in the playne tex-
tes of scripture. ffor þt he had aupe iudge-
ment at al, he myght well perceiue that whē
Chrysste spake these wordes, my fleshe is ver-
elpe meate, and my bloode is verelpe dyp-
þe, he spake not thynge of the sacrament.
ffor it was not instituted vntill þt ys laste
couper. And these wordes were spoken to
the Jewes longe before, and ment them not
of the carnall eatynge or drynkinge of þtys
bodye or bloode, but of the spirytuall ea-
tynge, whiche is done by fayth and not
with the, and bellie. Wherof þt S. Iustus
sapeth vpon þtys Gospell of Iohan,
whyp þt preparest thou other to the or bellie? be-
lieue and thou hast eaten hym. So that
Chrysstes worde muste here be understande
spiritually. And that he calleth þtys fleshe
verelpe meate, is because that as meate by the
eatynge of it and drystynge it in oure bo-
dye doth strengthen these corruptible mem-
bers,

bress, so Iphewysse doth Chrysles fleshe (by
the beleuynge that it taketh oure sinne vpon
it selfe and suffered the death to delver vs)
Strengthen oure immortall soule. And Ipkewy-
swe as drynke when it is dronken, doth
comforde and quicke oure frable nature,
So Iphewysse doth Chrysles bloode by the
drunkynge of it in to the bowels of oure sou-
le, that it is by the beleuynge and remembri-
ng that it is shedde for oure synnes, confor-
me and quicken oure soule unto everlastynge
ipke. And thus is the eatynge and drynkinge
that he speaketh of in that place. And that
it is so you may perceue by the texte folo-
wynge, whiche sapeth. He that eateth my bo-
dye and drynketh my bloode dwelleth in me
and I in hym, whiche is not possyble to be
understante of the Sacrament. For it is fal-
se to saye, that he that eateth the Sacrament
of hys bodye, and drynketh the Sacrament
of hys bloode, dwelleth in Christe & Christe
in hym. For some man receyveth it vnto his
condemnaçon. And thus doth S. Austin
expounde it sapinge: *hoc est enim Christum
monstrare, in illo manere, & illum manere in
se habere.* Thus is the verp eatynge
of Christe, to dwell in hym, and to haue
hym dwelinge in vs. So that who so
ever dwelleth in Chrysle (that is to saye)
beloveth, that he is sent of God to saue vs

from

An answere to the treatise

from our synnes) doth verely eate & drinke
his body and blood, although he never recep-
ted the sacrament. This is the spirituall ea-
tinge necessarie for all that shal be saved.
For there is no man that commeth to God
without this eating of Christ, that is the be-
louinge in hym. And so I denye not but that
Christe speaketh these wordes, but surely
he ment spirituallly. As S. Austin declareth,
and as the place plainly pouereth.

Mat. 26

And as towchynge the other wordes
that Christe spake unto his discypples at
his laste souper, I denye not but that he
sayde so, but that he so fleschely meant as he
falsely fayne, I vterly denye. For I saue
that his wordes were then also spryte and
lyfe, and were spirituallly to be understande.
John. 6. And that he called it his bodye, for a cer-
John. 15 tapne propertie, euuen as he called hym selfe
John. 10 a vrye byne and his discypples vrye byne
braunches, and as he callid hym selfe a
doore: not that he was so m dede, but for cer-
taine properties in the spiryltudes. As a
man for some propertie saith of his neigh-
hours huse, this huse is myne vp and
downe, meanninge that it is in evere thinge
Gen. 35. so lyke. And lyke as Jacob bulidde an aul-
Gen. 32. ter and callid it the God of Israel, and as
Jacob callid the place where he wrastled wi-
the Angel, the face of God, and as the pas-
call

that matter More made.

23

will Lambe was called the passynge by of
the Corde. And as a broken potsherde was Ezech. 9
called Hierusalem, not for that they were so
in dede, but for certayne similitudes in the
properties, and that the herbes name it selfe
might put men in remembraunce what is
ment by the thinge, as I susypcetly decla-
red in my fyrste treatysse.

He muste neades confesse, that they that More
believe that it is the verp bodye and his verp
bloode in dede, haue the plaine wordes of
our Sauiour him selfe vpon their syde, for the
grounde and foundacion of theyr fapthe.

¶ That is verp true, and so haue they scriptur.
the verp wordes of God, whiche sape a
broken potsherde is Hierusalem, and that
Christe is a stone, and that Christe is up-
ne and a doore. And yet pf they shoulde be-
leue or thinke that he were in dede anye of
these thinges, they were neverthelesse decep-
ued. For though he so sayde, yet I sape his
wordes were spiriuall and spirituall to be
understante.

+ And where you sape that I spe from More,
the fapthe pleyn and open scriptures, and
for the allegorpe destrope the true sence of
the letter.

¶ I answeare that some textes of scrip- scriptur.
ture are onelpe to be understande after the
letter; As when Paule sayeth, Christe dyed
for

An swere to the treatise

Rom.4. for our spynes and rose agayne for more
insyfcatyon. And some textes are onelpe
to be vnderstantande sypriually or in the wape
of an allegore : And when Paule sayth,

1. Cor.10 Christ was the stone. And when Christ sayeth
John.15 I am the hysme. I am the
John.10 donee. And some must be vnderstantande both
lytterallpe, and sypriuallype: As when God
sayde, out of Egypce called I my sonne,
whiche although it were lytterallpe fulfylle

Mose.11. led in the choldren of Israel whē he broughte
them out of Egypce wþt greate power &
wonders, yet was it also mente and very-

Math.2 sped in Christ hym selfe, his very sypriually
sonne, which was called out of Egypce after
the death of Herode. And agayne it is very
sypriuallype fulfyled in us whiche through
Christes bloode are deliuered from the Egypce
of synne, and from the power of Pha-
rao the denyill. And I saye that this texte of
scripture, this is my bodie, is onelpe spiritual
ly to be vnderstantande, & not lytterallpe. And
that doth S. Austin also confirme, whiche
wryteth unto Adamantus and sayeth. The
se sentences of scripture, Chrysste was the
stone, the bloode is the soule, and thys is my
bodye, are syguratnelype to be vnderstantande
(that is to saye) sypriuallype, or by the wape
of an allegore, and thus hane I S. Austin
wholspe upon my syde, whiche thyng shall
get

that master More made.

24

þerhere after more þapnelp appere.

+ Nowe his example of his brydgromes ~~goode~~
þynge I bryþ well-alowe. If or I take þy bles-
sed sacrament to be left v̄ vs for a bryþ token
and a memorpall of Chylte in dede. But I
sape that the whole substance of þy same to-
ken & memorpall, is his own blessed bodye.
And so I saxe þy Chylte hath lefte vs a better
token thē this mā wolde haue vs take it for.
And therin he fareth like a man, to whom a
brydgrome had deliuert a gðouly golden
ring with a riche Rubie therin, to delyuer to
his bryde for a token. And then he wolde ke-
a false shrewe, keape awaþe that golden rin-
ge & geue the bryde in steade therof, a proper
þynge of arisbe, and tell her þy the brydgrome
wolde sende her no better. ¶ 2 els lyke one
that when the brydgrome had geuen soþe a
þynge of golde to hys bryde for a token, wil
tell her þapnelp, and make her beleue, that the
þynge were but copet or brasle, to impynshe
the brydgromes thanke.

¶ I am ryght gladde that ye admittie frþt,
wynne ex ample, and graunte that the Sacra-
mente is lefte to be a bryþ token and memo-
rpall of Chylte in dede. But where you sa-
pe, that the whole substance of the same
token and memorpall is hys owne blessed
bodye, that is sooner sayde than proued.

And

An awswer to the treatise

And where you saue that we fare lyke a falle
se shrewe that wolde heape the golde ryng
from the bryde, and geue her a ryng of a
ryshe, or tell her that her golde ryng were
copet or brasle, to mynyshe the brydegromes
thanke. I awswer that we denye not but
that the ryng is moste fyne golde, and is
sette wþt as ryche Rubbes as can be got-
ten. For that ryng (I meane the Sacra-
ment) is not onely a moste perfecte token &
a memorvall of the brydegromes benefi-
ties and unfayned fauour on his partie, but
it is also on the other party a thåkes geyng
for the gracious gyfties which she undoub-
tedly knowledge her selfe to haue receyued.
For as verelþ as y breade is broken amonge
them, so verelþ was Christes bodie broken
for their sinnes. And as verelþ as they recey-
ue that breade in to their bellpe through ea-
tinge it, so verelþ do they receyue the frute of
his death in to their soules by belevinge in
him. And therfore they assemble to that sou-
per, not for the valoure of the bread, wine, or
meate, that is there eate, but for the intent to
geue him thankes commonly a monge them
all, for his inestimable goodness. But to
procede unto oure purpose, if a man wolde
come h̄nto the bryde, and tell her that this
goodlye golde ring were her owne brydes
grome, both fleshe bloude & bones (as you
do)

þoþen I thynke þf the haue any wptte, she myght answeare hym, that he mocked, and the more he sayde it, the lesse she myght beleue hym, & sape that þf that were her owne brydgrome, what shuld she then neade any remembraunce of hym, or why shulde he geue it her for a remembraunce. For a remembraunce presupposeth the thing to be absent, and therefore þf this be a remembraunce of hym, than can he not here be present.

+ I metuell therfore muche, that he is not afriad, to affirme that these wordes of Christ, of hys bode and of hys bloode, must neades be understande by wape of a symplitude or an allegorice, as the wordes be of the vnyne and the doze. Now thys he knoweth wel, that though some wordes spoken by the mouth of Christ be to be understande onely by wape of a similitude or an allegorice, yet foloweth it not therupon, that euery lyfe word of Christ in oþer places was none other but an allegorice, for such was the shylle and cauplacyp that the wpe hev Arþaus bled, which toke frō Chirstes parlour hys omnipotent godhed.

¶ I graunte that the Arþaus creed, for ffyrþ, as Malle More saþeth, though in some place a wodde be take fyguratwely, it foloweth not therfore that in euery other place it shulde lyfe wyle be taken. But one gud-

An awer to the treatysse
Upon myste I aske his masterlypppe, how
doth he knowe that there is any worde or
texte in the scripture that myste be taken si-
guratuely, that is by the wape of a sym-
bolute, or as he calleth it, a necessar pylote?
I thinke (though some men may assigne
other godd causes and evidences) that the
spirit knowlege is by other textes of scrip-
ture. for of other textes be conferred vnto it,
& will not stande with the literall sence, then
I thinke it myste needes be taken spiritual-
ly or figuratiuely, as there are infinite tex-
tes in scripture. Now when I se that saynt
Thomas, whiche felte Chistes woundes,
and put his finger in hys syde, called hym
his Lorde and God, and that no texte in
scripture repugneth vnto the same, but that
they may well stande together, me thyng-
keth it were folp to affirme that this mynde
Gnd, in that text shuld be taken syguratu-
uely or by wape of an allegore: But now
in our matter the processe of scripture myll
not stande with the literall sence, as shall
here after appeare. And therfore necessarie to
pell eth vs to expounde it figuratiuely, as
doeth also S. Austin & other holp doctours.
as hereafter shall playnely appeare.

More.

+ If eny man that can fynde vnto a
newe fonde fantasye vpon a texte of holpe
scripture, may haue his owne mynd taken,
and

and his owne exposition beleued agaynste
the exposicions of the olde connyng, doc-
tours and sapentes, then may you surely se
that none article of the Chyrsten fayth can
stande and endure longe. And then he allea-
geth S. Hierome, which sayeth, that of the ex-
position of other interpretours, and the con-
sent of the common catholike churche, were
of no more strengthe, but that euery man
migh be beleued that could brynge some
textes of scripture for him, expoundeth as it
pleaseth hym selfe, then could I (sayeth this
holyn man) bringe vp a newe secte also, and
sape by scripture, that no man were a true
Chyrsten man, nor a membre of the churche,
that kepereth two cotes. And in good faythe
(sayeth master More) of that wape were
allowed. I were able my selfe to find out sy-
tene newe sectes in one fore none.

¶ Sapnt Peter sayeth that the scripture
is not expounded after the appetite of any
private person, but euuen as it was geuen by
the spirite of God, and not by mans wil: so
must it be declared by the same spiryte. And
therfore I will not that any man shal be be-
leued, by bringynge his owne mynde and
fantaspe. But of he will be beleued, let hym
bring ether an other playne texte, whiche
shal expounde the foylie, or els at the leaſte
he muste brynge ſuche a manifest ſentencie.

An answere to the treatysse

as wyl stonde wþt þe processe of the
scripture. Whi was saint Hierome alowd
agaynst the determynacion of the counsell
of Meldeþ, syþt he was alone, and they
a greate multytlude, but onely because he
brought euident scripture, whiche at the
tyme of þeyr sentence none of them remem-
bered: and yet when it was brought, they
coulde not auoyde it. And Iþkewyse except
I bryng euident scripture whiche they all
shall expounde as I do, I desyre not to be
believed. And where Master More sapeth,
that in good fayth he were able to finde out
þyftene newe sectes in one foore none, he may
thank God that he hath such a pregaunt
wytte: But yet I trust he shulde not synde
one) þt there were any parell of damna-
cyon thereto) but that we wolde wþt a
playne texþ confute it, whiche he shulde not
be able to auoyde.

More.

¶ And ouer þys, the verþ cþronistances
of the places in the Gospell in whiche our
saþour Jesu Christ speaketh of that Sacra-
mente, mape well make open the dýfference
of hys speache in þys matter, and of all the
other, and that as he spake all those but in
an allegorþ, so spake he þys, playnely
meanyng that he spake of hys verþ bo-
þe and hys verþ blonde, besyde all alle-
gorþes. For wher oure Lorde spake, he was

a ve-

a very vpne, and when he layde, he was
the dore, there was none that hearde hym,
that an yngry marualed therof. And
whype? ffor because they percepued well,
that he meant not that he was a materpall
vpne in dede, nor a dore nepther: But when
he layde that hys fleshe was very meate,
and hys bloude very drynke, and that they
shulde not be sauied but yf they dyd eate his
flesh and drynke hys bloude, then were they
all in such wonder therof, that they coulde
not abyde. And wherfore? but because they
percepued well by hys wordes and hys ma-
ner of circumstances, that Christ spake of
hys very fleshe and of hys very bloude in
dede.

¶ It is openly knownen and confessed ffryth.
amonge all learned men, that in the sixt chap
ter of John, Christ spake not one worde con-
cernyng the Sacramente of hys body and
bloude (whiche at that tyme was not yet
inseptuted) but all that he there spake was of
the sp̄irituall eatynge and drynkynge of
the bodye and bloude, as I haue touched
before. And the circumstaunes of thys place
do in dede proue that they were fleshly mpre-
ded, & understande not the sp̄irituall wordes
of oure saypour Jesu Christ, and therfore
wondered and murmured, in so moche that
oure saypour Jesu Christ layde unto them

The mynde of saythfull fathers

doeth this offendre you? What will ye sape
then when ye shall see the sonne of man ascen-
dync thyther where he was before? Then
(addeyn **S. Austin**) you shall knowe that he
meant not to geue his fleshe to eate wþþ
þour teth: for he shall ascende whole. And
Christ addeth, it is the spryte that quyc-
meth, the flesh profyteth nothing: the wordes
that I speake, are spryte and lyfe, that is to
sape, sayeth **S. Austin**, are spritually to be
understande. And where Christ saþeth, that
the fleshe profiteth nothing (meaning of his
owne fleshe, as **Saint Austin** saþeth) he
meaneth that it profiteth not, as they under-
stode hym, that is to sape, it profitith not,
þt it were eaten. But it doeth muche profyte
to be slayne, that through it and the sheding
of his bloud, the wrath of God our ffather
is pacifed, and our synnes forȝen. And
where his masterþip saþeth that the people
perceynd wel what he meant, and therfore
wondred so sore þt could not abyde, because
they perceyued well by hys wordes, & ma-
ner of circumstauntes what hys meaþinge
was. I will saye as I dyd before, that they
understode hym not. Now here he wil sape
vnto me, þt it be but þour rāp and my pena,
then I wold ihynke to be belcued as soule
as you, and surely that were but a reason.
Not wþþstandinge (thankes be to God)

Jam

I am able to bryng in auctorite to iudge betwene vs bothe, whose iudgement I trute his mastership wyl admitte. This au- tour is S. Austen whiche sapeth: Discipuli e- nim eius qui cum sequebantur expauerunt et ex horruerunt sermonem non intelligentes. That Augusti.
is to sape: his disciples whiche folowed hym, in sermo.
were astoued, and abhorred hys wordes, adinkan,
and vnderstode them not. And because your
mastershippe shall not thynde that he ouer
schotte hym selfe, and spake he ryghte not
what, we shall alledge hym saying the same
wordes in an other place. Cum diceret: Nisi
quis manducaverit car. &c. Illi non intelligentes
dixerunt ad iniicem: Durus est hic sermo, quis po-
test eni audire? That is, whē Chryſt sayde, ex-
cept a man eate my flesh & drinke my bloud,
he shall haue no lyfe in hym, therp because
therp vnderstode hym not, sayd to ethre other:
This is an hard saying, who can heare him?
Thus I trust you wil geue place (although
not to me) yet at the least vnto S. Austen, & re-
ceyue the trueth whiche is so playnly proued.

And where his mastershippe alleageth
thys teſte for the ſacrament, that excep-
te therp dyd eate hys fleſh, and drinke hys
bloud therp coulde not be ſaued, it ſeameth
that he is fallen in to the errore of Pope
Innocent, whiche lyþewylle vnderſtandynge,
this teſt vpon the ſacrament (as master More

D. iiiij. both

The mynde of faythfull fathers
both) caused yonge chyldren and infantes
to recepue the sacrament, as though he they
had all bene daimned whiche dyed and had
not recepued it. And of thys carnall mynde
were many mo Bishoppes a greate whyle
(as are now the Bohemes, whome he after
dyssipapseth, and yet expoundeth the texte
as they do) but afterwarde they loked more
syp̄ptually upon the matter and confessed
Augusti their ignorunce, as I trusste master More
mus li. wyl. But now wyl I shewe how saint Au-
bro. iii. stens mynde vpon thys texte, whiche shall
de duc̄ helpe for the exposycyon of all thys mat-
ter. Saint Austin in the tyde boke de do-
Christia Arina Christiana the. xvi. chapter, teachynge
na,
how we shall knowe the tropes, fygures,
allegories, and phrases of scripture sayeth:
Si autem flagitium aut facinus iubere uidetur,
figurata locutio est. Nisi manducaueritis (in-
quit) carnem filii hominis & biberitis eius san-
sanguinem, non habebitis uitam in uobis. Facinus
uel flagitium uidetur iubere. Figura est ergo
principiens passionis dominice esse communi-
candum & suauiter atque utiliter in memoria
recondendum, quod pro nobis caro eius crucifi-
xia & vulnerata sit. That is to say: when so
ever the scripture or Christe seameth to com-
maunde any rōole or wretched thinge, than
misle that texte be taken fyguratwelye,
and that it is a phrase, allegorie, and maner
of

of speakeinge, and muste be vnderstande spp-
ryptually and not after the letter. Excepte
(sapeth Chrysle) pe eate the fleshe of the son-
ne of man and drynke his bloode pe shall ha-
ue no lyfe in you. He seameth (sapeth S. Au-
sten) to commaunde a fawle and a wycched
thyng. It is therfore a sygure, commaun-
dinge vs to be partakers of his passyon, and
swetely and profytablye to printe in our min-
de that his fleshe was crucysyd and woun-
ded for vs. This truth (thankes be to God)
doth S. Austen declare vnto vs, whiche thinge
besyde the openinge of his texte against ma-
ster Moyses minde, doth plainly shew what
he taught in the holpe wordes of Chrysles
souper. For syth he called it a fowle and a
wycched thyng to eate hys fleshe, than maye
you soone perceiue, that he thought it is folo-
we and as wicked a thyng to eate his bodye,
seinge hys bodye is fleshe, and then conse-
quently it shall folowe, that eyther thys
worde eate (wher Chrysle sayde take this
and eate it) muste be taken sppryptually, or els
that thys sapenghe of Chrysle, thys is my bo-
dye, muste be syguratyuely spoken, but thys
worde,eate, is taken after the letter (for they
dyn dede eate the breade) therfore it muste
meades folowe, that this sentence (thys is my
bodye) muste be syguratyuely spoken. M-
els is saynt Austen not to be approued in

D u thys

The mynde of the olde doctours,
thys place, which thinge oure Bpshoppes I
thinke, wyl not sape nape.

August. Welide that Saput dñien sapeth. Quando in sermo loquebatur dominus noster iesus christus de corne ad in pore suo: nisi (inquit) quis manducaverit carnem fantes, mean & biberit sanguinem meum, non habebit in se uitam. Caro enim mea uere est cibus, & sanguis meus uere est potus: intellectus spiritualis credentem saluum facit, quia litera occidit spiritus est qui uiuificat. That is to sape: when our Lorde Iesus Christe spake of his body, excepte (sapeth he) a man eate my fleshe & drinke my blaode, he shall haue no lyfe in hym selfe, for my fleshe is verpe meat, and my blaode is verp drinke. The sprituall understandyng saued him that believeth, for the letter kylleth, but the spirite quickeneth. Here mayp you plawnlye perceue, that this texte muste onelpe be taken spirituallye. ffor he sapeth, that to take it after the letter it kylleth and profyteth nothinge at all, and therfore I wonder that we haue bene ledde so longe in this grosse errore.

**Orig. in
Ieruiti.
bomi. 7.** This sapenge doth that famous clarke Drigenie, confirme sapenge. Agnosce quia si homi. 7. guræ sunt quæ in uoluminibus domini scriptæ sunt & ideo tanquam spirituales & non tanquam carnales, examinate & intelligite quæ dicuntur. Si enim secundum litteram sequaris hoc ipsum quod dictum est, Nisi manducaveritis carne &c.

Occidit

I
do
or
m
is
i
e
t
-
.
I
decidit haec litera. That is to sape: Marke that
they are sygnes whiche are wryten in the
scrpyture of God. And therfore examynne
them as sp̄ituall men and not as carnall,
and understande those thinges that are spo-
ken. For if thou folowe after the letter, this
thinge that is spoken: excepte ye eate the flesh
of the lōne of man & drynke his bloode, you
can hāue no lyfe in you, this letter kylleth.
Alas deare brethren whē shoulde any man
be offended with this doctrine, seyng it is
approued so plaine, by suchē auncient and
holē ffather.

Agapē S. Austen sapeth . Qui manducat August.
carnem meam & biberit meum sanguinem in me sermo cir-
manet & ego in illo: hoc est ergo manducare illā ca sacra
escam & illum bibere potum , in christo manere feria pa-
& illum manentem in se habere , ac per hoc qui sche.
non manet in christo & in quo non manet chri-
stus proculdubio non manducat eius carnem nec
biberit sanguinem, etiam si tantæ rei sacramentum
ad iudicium sibi manducat & biberit . That is to
sape, he that eateth my fleshe and drynketh
my bloode, abideth in me, & I in him . This
is therfore the eatynge of that meatē & drin-
kinge of that bloode, to abyde in Christe and
haue hym abydinge in vs . And therfore he
that abydethe not in C H R I S T E, and in
whome Christe abydethe not , without dou-
bte eateth not Christes fleshe nor dryn-
keth

The mynde of the olde doctours,

Keth not hys bloode, although he eate and dranke the sacrament of so greate a thynge unto hys damnacion. And even the same

word hath Beda upon the Corinthisans

Ide Be- 1. Corint. 10. Thys one place is fforeruent
da super for to pryme my purpose though he sayde not
2. Cor. 10 one word more. ffor here he doth playne
determine, that he whiche abydeth not in

Chrysste: that is to saye: he that is wyched or
unfaþfull, doth not eate hys fleþe nor drinke

hys bloode, although he eate and dranke
the Sacrament of so greate a thynge. And so
myste it neades folowe, that the Sacramente

is not the verpe naturall bode of Chrysste.
ffor then the unfaþfull shulde eate hys fleþe,
scinge he eateth the Sacrament of hys bode.

But that doth S. Austen denye, wherefore
it myste neades folowe, that it is but o-

nely a token of a remembrance, and a sygne

Rom. 5. of his bode breakinge, and a representacion
of his passyon, that we might keape this fac-
te in memorie, and geue hym thankes for his
tender loue & hindenes, which whē we were
his enemys toke upon him to suffer moste
vyle death, to reconcyle vs unto his fathur,
and make vs his frendes. This sayenge hath

August. S. Austen in another place also, where he wal-
keth on this maner. *Qui non in me manet, et in*
de lib. 2. *quo ego non maneo, non se dicat aut existimet*
manducare corpus meum, aut bibere sanguinem
meum.

vpon the wordes of Christes mande. 31

nd meum. Non itaq; manet in Christo qui non sunt Cap.25.
genitius membra: non sunt autem membra Christi qui
se faciunt membra meretricis. That is to sape,
he that abydeth not in me , and in whome I
abydeth not, let hym not sape or thynke that he
eateþ my bodye or drinkeþ my bloode.

Theþ abydeth not in Christe whiche are not
hys membres . And theþ are not hys mem-
bres whiche make them selues the members
of an harlote . And these are also the verre
wordes of Bede . Here is it plaxie proued Beda su
per.1.
agapne by the auctorite of saint Austin and Lor.6.
Bede, that y wryched and uncapthfull (which
are not the members of Chrysste) do not eate
hys body, nor drinke hys bloode , and yet
theþ do eate the sacrament as wel as y other.
Wherfore you muste neades, graunte, that
the sacrament is not y natural body of Christ
but a kyngre, toke, or memorial therof. Now
good Christen people counte not this newe
learninge which is confymmed by such olde
doctoures and faulþfull fathers.

Nowe were this þnough for a Chryssten
man that loued no contencion . But because
there are so manye sophyesters in the wþrlde
whiche care not what they sape, so theþ hol-
de not theþ peice, I muste neades sette some
buswarke by thys holy doctoure, to helpe to
defende hym, for els theþ will shertelpe ouer-
tune hym (as they do me) and make hym an
hereticke

The mynde of the olde doctours,

Ambros. heretph also . Therfore I wylle allegge hys de sacra. master sapnt Ambrose . Sapnt Ambrose sa- peth. non iste panis qui uadit in corpus a nobis tam anxie queritur, sed panis uita eternæ quæ au- nime nostræ substantiam fulcit, qui autem discor- dat a christo non manducat carnem eius, nec babit sanguinem eius, & si tante rei sacramentum iudicium sue perditionis accipit . That is , thys breade that goeth in to the bodye is not so gredelpe sought of vs, but the breade of euer lastynge lyfe whiche vpholdeth ȳ substance of our soule . ffo: he that discordith from Christe, doth not eate his fleshe , nor drinke hys bloode , although he recepue the sacra- mente of so greate a thynge vnto hys dam- nation and destruction . fforthermore , the greate clarke Prosper confirmyeth the same ,

Prosper
in libro
sententia
rum.

sapnge . Qui discordat a christo nec carnē chri- sti manducat, nec sanguinem babit, etiam si tanta rei sacramentum ad iudicium sue presumptionis quotidie indifferenter accipiat . That is , he that discordeth from Christe, doth neyther eate hys fleshe , nor drinke hys bloode , al- though he recepureth differently euerþ daye the sacrament of so greate a thynge vnto the condonacyō of hys presumption . And these

Idē Be-
da super
1. Cor. 11.

Now þow maye see , that it is not sapnt Au-

The mynde of olde doctours,

Anstens mynde onelpe, but also the Capen-
ge of many mo. And therfore I truste you
wyll be good unto him. And yf ye con-
demne not these holpe ffathers,
then am I wrongfullpe pu-
nished. But yf you con-
demne them, then
muste poore Jo-
han ffryth be
contente to
beare
the
burthen wþþ
them.

32

The mynde and exposityon
of the olde doctoris upon the wordes
of Christes maneridic.

More.



¶ And where master

More sapeth, þyf Christ
had not ment after the
playne lytterall sense, þ
þoth the hearers at that
tyme, & the expositours
sense, and all Christē peo-
ple belyde thys xv.e. pe-

þe wolde not haue taken onelpe the lytterall
sense beinge so straunge & meruelous that
it myght seame impossiblē, and declynē frō
the letter for allegories in all suche other
thynges, beinge (as he sapeth) and as in dede
þey be, so manye farre in nombre mo.

Fifte.

¶ As twchynge the hearers they we-
re deceyued and vnderstoode hym not (I
meane as manye as toke hys worde fleslye
as you do) And they had þer2 answere of
Christē (when they murmurid) that hys
wordes were spyrte and spfe: that is (as S.
Augusten sapeth) spyrituallly to be vnderstante
and not fleslye, as is before declared. And
as for the expositours, I thiue he hath not
one of the olde fathers for him, but certen
þre felowes: as Dominicus S. Thomas,
Dtcian and such other whiche have made the

þope

Upon the wordes of Christes minstre.

39

pope a God. And as I haue shewed saynt Austin maketh full for vs, and so do all the olde fathers. As Ecclampsadius declarereth in hys boke. *Quid ueteres senserint de sacramento eucharistie.* And some of theyz saynges I shall alledge anone. And where poore I sape that all Christen people haue so beleued thys fyftene hundreth peares, that is very false. for there is no doubt, but that the people thought as saynte Austin and oter holynesse and faythfull fathers taught the, whiche as I sayde, make wþþ us. Not wþþ stondynge in dede syþh oure prelates haue bene made lordes, and haue set vp their lawes and decrees contrarie to the prerogative of all þynges, and syþe molte subtle traptours, haue made all men beleue that they may make lawes and binde mens consciences to obeþe them: and that thei lawes are Goddes lawes, blyndynge the poore peoples eyþs wþþ two or thre texþes wrongfullly wrested, to auance thei pryde, where they ought to obeþe kynges & þrines, and be subject to theyz lawes, as Christ and his Apostles were even unto the death. Syþt that tyme I sayde, they haue made men beleue what they iþt, and make articles of the fayþ at their pleasure. One article melleþ that they be the churche, and cannot erre. Wher thys is the ground of all their doctrine.

S

But

The mynde of the olde Doctours

But the trueth of thys artysle is nowe suffi-
fiently knowen. ffor if Quene Katheryne
be king Henrys wif, then they do erre, &
yf she be not, they haue them erred. It is now
become an article of our faith that the Pope
of Rome must be the head of the churche, &
the viceroy of Christ: & that by Gods law. It
is an article of our faith, that whatsoeuer he
bindeth in earth, is bounde in heauen, in so
muche that yf he curse wrongfullly, yet it
must be feared, & infinite sucher which
are not in our crede: but blessed be God that
hath geuen some light into our Princes hert,
for he hath lately put forth a boke called the
glasle of trueth, whiche proueth many of
these articles very folish fantasies, and that
even by their owne doctours, and so I trust
you shall be proued in this point of the sa-
crament. ffor though it be an article of our
fayth, it is none article of our Crede in the
xx. articles, whiche are sufficient for our sal-
uation. And therfore we maye thynghe that
you lye without all Jeopardye of damna-
cion. Nevertheless seing his masterlyship sa-
yth that all make for him, and I say cleane
contrarie, that all the olde fathers make
against him, it were necessary that one of vs
shuld proue his purpose. But in dede in this
point he wolde loke to haue the vantage
of me. ffor he thinketh that men wil sooner
be-

Upon the wordes of Christes mande. 34

believe him which is a great man, then me
which am but a poore man, & that therfore I
had more neade to prove my part true, then
he to prove his. Wel I am content, & therfore
geue eare deare reader, & iudge betwene vs. Tertullian

If past I wil beginne with Tertullian, annus lib.
because he is of molte antiquite. Tertullian 2.contra
sapeth. Ipse (Christus) nec panem reprobavit **Marcion**
quod ipsum corpus suum representat. That is nem.
to sape: Chryste hym selfe dyd not reprove
or discommende breade whiche doeth repre-
sente hys bodye. For the understandyng
of thys place, you muste knowe that there
was an heretyphe called **Marcion**, which did
reprove creatures, and sayde that all maner
of creatures were euill. This thinge doeth
Tertullian imployne by the sacrament, and
sapeth: Christ did not reprove or discommened
breade the which doeth represent his bodye:
as though he shuld say, þt Christ had coun-
ted the bread euell, then wold he not haue left
it for a sacrament to represent his body, mea-
ning that it is a sacrament, signe, token, and
memoriall body of his body, & not the body
it self. And that this is his mynd, doth plant
þt appeare in his fourth boke, where he sa- Tertullian
petly: Christus acceptum panem et distributum disci- annus lib.
pulis, corpus suum illud fecit: hoc est corpus meum 4.contra
dicendo, id est figura corporis mei. Figura autem **Marcion**
non fuisset, nisi ueritatis esset corpus. Vacuares nem.

L.ij

quod

The inynde of the olde Doctours

quod est phantasma, figuram capere non potest.
That is to sape: Christ takynge breade and
distributing unto his disciples made it hys
body, sayinge: This is my body. But thys
breade coulde not haue bene a sygure of it,
exepte Christ had hath a true body. For a
ayne thyng or a fantaspe can take no si-
gure. For the understandyng of thys place,
þou must marke that this heretike Marcpo
agaynst whom thys auctoure wrþteth, doþ
holde opponon that Christ had no naturall
body, but only a fantasticall body, & this opi-
nion doþ this Doctoure impreue by the Sa-
crament of the auiter, sayinge: The Sacra-
ment is a sygure of hys body: ergo Christ
hadde a true body, and not a fantasticall bo-
dy: for aayne thyng or fantaspe can take
no sygure. So, here doeth thys olde fathet
whiche was long before S. Austen or S. Hie-
rome, expouide these wordes of Christ. This
is my body: that is to sape, a sygure of my
body. Therfore þe are to blame to call it a
new ientynng. Now because they shal not of-
temerarþous presumpcion reiecte this olde
fathet, I shal estableþe his wordes by S.
Austen, which commendeth Christes merite-
lous pacience, for suffering so long that tray-
August. tour Judas, as though he had bene a good
in prefa. man, and yet was not ignorant of his wicked
psal.5. thoughtes. Adhibuit (inquit) ad coniurum in quo

*corporis et sanguinis sui figura discipulis com-
mendauit ac tradidit.* That is to sape: he ad-
mitted him selfe unto the man-
de wherin he dyd be take and deliuered unto
the discypples the figure of his body and
bloude. Here doth this holpe father S. Au-
sten call it the figure of his body. And I am
sure there is no man so chyldish, but that he
knoweth that the figure of Christ is not
Christ him self, the figure of S. Peter is not
S. Peter hym self. And yet we do neuer-
thelesse commonly call these figures by the
name of the thinge that they do represe[n]te.
As I mape sape when I se the figure of S.
Peter: this is S. Peter to whom Christ deli-
uered the keynes of the kyngdome of heauen.
And yet he were a sole that wold thinke that
figure to be S. Peter him self. For it is one-
ly a representacion of him. Besydes that S.
Austen sapeth: *Non hoc corpus quod uidetis* August,
estis manducaturi, nec bibituri illum sanguinem in prefa-
quem effusuti sunt qui me crucifigent; sacramen Psal. 98
tum aliquod uobis commendamus, spiritualiter
intellectum uiuificat nos, caro autem non prodest
quicquam. That is to sape: You shal not eate
thys body that you se, nor drynke that bloude
whiche thep that crucifie me shal shew out,
I haue gauen a certayne sacramente unto
you, þt it be spirytually understande, it
quencheth the fleshe profyeth nothinge.

The mynde of the olde Doctours
What thynges can be more plapnelye spo-
ken.

ffurthermore S. Augustin sapeth: *Sape ita loquimur ut Pascha appropinquante crastinam vel perendinam dominii passionem dicamus: cum ille ante tam multos annos possus sit, nec omnino nisi semel illa passio facta sit. Nempe ipso die dominico dicimus hodie dominus resurrexit, cum ex quo surrexit tot anni transierunt. Quare neemo tam inceptus est, ut nos ita loquentes arguat esse mentitos, quia istos dies secundum illorum quibus haec gesta sunt similitudinem nuncupamus: sed dicatur ipse dies qui non sit ipse, sed revolutione temporum similes eius: et dicatur illo die fieri propter sacramenti celebrationem, quod non illo die, sed iam olim factum est. Nonne secundum immolatus est Christus in seipso? Et tamen in sacramento non solum per annas Paschae solemnitates, sed omni die pro populis immolatur: nec utique mentitur qui interrogatus, respondebit cum immolari. Si enim sacramenta quandam similitudinem eandem rerum quarum sunt sacramentorum non haberent, omnino sacramenta non essent. Ex hac autem similitudine plerique etiam ipsarum rerum nomina accipiunt, sicut ergo secundum quendam modum sacramentum corporis Christi, corpus Christi est. Et sacramentum sanguinis Christi sanguis Christi est. Ita sacramenta fidei fides est: Nihil est autem aliud credere, quam fidem habere, ac per hoc responder-*

tur fidem habere propter fiduci sacramenta. Et conuertere se ad Deum propter conuersionis sacramentū. Quia et ipsa responsio pertinet ad celebrationem sacramenti. Sicut de ipso baptismo apostolus dicit. Concepulti (inquit) sumus Christo per baptismum in mortem. Non ait sepulturam significauimus, sed prorisus ait, conse pulti sumus. Sacramentum ergo tantæ rei non nisi eiusdem rei uocabulo nuncupauit.

That is to sape: We often vse to sape, when Easter draweth nypghe, that to morrow or the nexte dape is the Lordes passyon, and yet it is manþ peares sens he suffred, and that passyon was never done, but ones. And upon that sondape we sape, thys dape the Lorde byd rysle agapne, and yet it is manþ peares sens he rose. Now is there no man so folylle to reproue vs as lyars forso sapinge, because we name these dapes after the symplitude of those in which these thynges were done, so that it is called the same dape, which is not the verp same, but by the reuolucon of tyme lyfe it. And it is named to be done the same dape through the celebracon of the Sacrement (through ke pynge the memorall of the thynges done) which is not done that dape, but was done longe before.

Was not Chrysste ones crucysfed
¶.iiiij. in

The mynde of the olde Doctours
In his own parson: & set in a mysterp (which
is the remembraunce of his verp passpon)
he is crucysped for the people, not onely eue
xp feaste of Easter, but euery dape. Neither
doth he lye whypch (when he is asked) answe
rath that he is crucysped. ffor of the Sacra-
mētes had not certayne similitudes of those
thinges wherof they ate sacramentes, then
shulde they be no sacramentes at all. And
for thys similitude for the most parte they
take the names of the verp thinges, & ther-
fore after a certayne maner the sacramente
of Christes body is Christes body, and the
sacramente of Christes bloude, is Christes
bloude, so the sacrament of fapth, is fapth:
ffor it is none other thinge to beleue, then to
haue fapth, & therfore whē a man answereth
that the infant beleueth whypch hath not the
affecte of fapth, he answereth that it hath
fapth for the sacrament of fapth: and that
it turneth it selfe to God, for the sacrament
of conversion. ffor the answere it selfe per-
tyneth vnto the mynistring of the sacra-
ment. As the Apostle wripteth of Baptyme:
we are burped (sapeth he) vñ Christ through
Baptyme vnto death. He sapeth not: we sig-
nifie burpinge, but witterly sapeth, we are
burned. He called therfore the sacrament of
so greate a thyng even wþth the propre
name

name of the verpe thynge it selfe. & see. If a man wolde auopde contencyon and loke soberly upon those wordes of Sancte Austen, he shall sone percepue the mysterye of thys matter. ffor euē as the nexte good frydape shalbe called the dape of Christes passyon: and yet he shall not suffer death agayne vpon that dape, for he dyed but ones and is nowe immortall, euē so is the sacramente called Christes bodye. And as that dape is not the verpe dape that he dyed vpon, but onely a remembraunce therof: So the sacrament is not his verp naturall bodye, but onely a remembraunce of his body breakinge and bloode sheding. And likewise, the nexte Easter dape shalbe called the dape of hys resurrection, not that it is the verp same dape that Christe dyd ryse in, but a remembraunce of the same: Euē so the sacrament is called hys body: not that it is his body in dede, but onely a remēbraunce of y same. And furthermore, euē as the Prereste doth offer him, that is to sape, crucifpe hym at Massle euē so is the sacrament his body. But the Massle doth but onely represent his passyon: And so doth the sacrament represent hys bodye. And yet though the Massle dothe but represent his crucifpinge, we maye trulpe sape he is crucifped, euē so though the sacrament do but sygnifpe or represent hys bodye, yet

The mynde of the olde doctours,
May we trulpe sape that it is his bodpe.
Whyp so? verely (sapereth he) for the sacramen-
tes haue a certayne symplitude of those
thynges wherof they are sacramentes.
And so: thys symplitude for the moste par-
te, they take the naines of the verp thynges.
Blessed be God which hath so clere lyv dyc-
tus this matter by this sapthfull ffather.
Notwyt standynge he doth yet expresse it
more platenly, sayenge: After a certayn man-
ner the Sacramente of Chrysostes bodpe is
Christes bodpe. Beholde deare brethren he
sapereth after a certayne maner the sacrament
is Christes bodpe. And by that you may soo-
me knowe that he never mente that it shoulde
be his verpe naturall bodpe in dede, but one-
ly a token and memorial to keape in memo-
rye the death of his bodpe, and so to nourish
oure fapthe. Besydes that, his symplitude
whiche he after alegeth of Baptyme, doth
throughly expounide this matter, for (sapereth
he) þ Apostle saieth not, we signifye buriēge:
but he sapereth, we are buried, & yet in dede the
Baptyme doth but signifye it. And theretoþ
þ Aulsten addeth, that he called the sacrament
of so greate a thinge even wþth the name of
the verpe thyngie it selfe. And lykewylle it is
in our sacrament. fþnallye to be shorte, I
wyll passe ouer manre places whiche I haue
gathered out of thys holpe ffather, and wyll
towchyn

Upon the wordes of Christes mande. 36

tnewche but thys one more. Sapnt Austen
sapeth. *Nom enim Dominus dubitauit dicere,*
Hoc est corpus meum , cum daret signum corpo-
ris sui . Et in eodē capite exponit . Sic est enim san-
guis anima , quomodo petra erat Christus , necla-
men petra (aut) significabat Christum , sed ait pe-
tra erat Christus . That is to sape : The Lorde
doubted not to sape , this is my bodye , when
he gaue a signe of his bodye . And after in the
same chapter he expoundeth it . for trulpe so
the bloode is the soule , as Christe was the sto-
ne . And yet the Apostle saþeth not , the stoue
dyd signypke Chrysste , but he saþeth the sto-
ne was Christe . Here Sapnt Austen saþeth
playnelpe , that Christe called the sygne of
hys bodys hys bodye , & in this chapter duth
compare these thre textes of scripture , this is
my bodye , the bloode is the soule , and Christ
was the stoue : And declareth them to be one
phrase , and to be expounded after one fashiō .
Nowe is there no man so madde , as to sape ,
that Christe was a naturall stoue . (excepte he
be a natural foole) whose iudgemēt we nea-
de not greatly to regarde . Therfore we may
well conclude that the sacrament is not hys
naturall bodie , but is called his bodye , for a
similitude þ it hath , wherin it signifypeth & re-
presenteth his body . And that þ sacrament of
so great a thinge is called even w^t the name
of þ very thinge it selfe . As S. Austen saþe .

This

August,
contra a-
damanc-
tum.

The mynde of the olde doctours,

This were proue knough to conclude
that all the olde ffathers dyd holde the same
opynion, for who wolde ones surmyse (scien-
ge we have S. Austin so plaine for vs which
is the cheafest amonge them all) who wolde
ones surmyse I sape, that they dyllected in
this greate matter from the other ffathfull
fathers, or they from him? Neuerthelesse I
dare not let hym stonde polt alone, leaste pe
dysppse hym. And therfore I will shewe pon
the mynde of certayne other also: and fyre
of his master saint Ambrose.

Ambros. S. Ambrose wrtinge vpon the Epistle
super ill. of Paule to the Corinthyans in the xi. Chap
ind mo- ter sapeth. *Quia enim morte domini liberatis-
te domi- mus, huius rei in edendo et potando, carnem et
mum- sanguinem qui pro nobis oblata sunt significamus.*
That is to sape: because we be delþuered by
the death of the Lord, in eatinge and dryn-
kinge of this thyng, meaninge of the Sa-
cerment, we sygnifike the fleshe and bloode
which were offered for vs. Here doth Saint
Ambrose sape knough, þt men were not so
phisters, but wolde be content wþþ reason,
ffor he sapeth that in eatinge and drynkinge
the Sactamente of Christes body, we syg-
nifike or represent the fleshe and bloode of
our sauoure Jesus. Motwþþ standyng þt
cause you are so slippere, we shall dynde
you a lytle better by this mans wondes S.

Ambrose

Upon the wordes of Christes mande.

39

Ambrose sapeth. Sed forte dices speciem sanguis Ambrosii
nis non video. sed habet similitudinem. Sicut enim de sacra.
mortis similitudinem sumpsisti. ita etiam similitu-
dinem preciosi sanguinis bibi.

That is to sape. But perauenture thou wylte sape, I see no apperance of bloode, but it hath a symplitude. for euen as thou hast taken the similitude of death, euen so thou drinkest the similitude of the precious bloode Here maye ye see by the confertynge of these two sacramentes, what S. Ambrose iudged of it. for he sapeth, euen as thou hast taken a similitude of his death in the sacrament of batynge, so doste thou drinke a similitude of his pretious bloode in the sacrament of the Alter. And yet as saynt Aulsten sapde before, the Apostle sapeth, not we spynnpysse burpenge, but sapeth we are burped. And synewysse here Christe sapde, not this signifpeth my bodye, but this is my bo-
dye callynge the sacrament, a signe, token, & memorall of so greate a thinge, euen with the name of the herbe thinge it selfe. Thus doth S. Ambrose choke our sophyters.

Ambrosi.

Neuerthelesse I wylle aleage one place more oute of Ambrose, where he sapeth. lib. 3. de sacramentis. Dicit sacerdos; fac nobis hanc oblationem scriptam rationabilem, quod est figura corporis Domini nostri Iesu Christi. That is; the wypete sapeth make vs this oblation acceptable, etc. for

Je-

The mynde of the olde doctours,

It is a sygure of the bodye of our Lorde Iesu Christe. Here he calleth it plapnelpe a sygure of Christes bodye, whiche thyng you can not auoyde. Therefore geue prapse unto God and lette his truth sprede, whiche is so plapnelpe testifped, by these holpe fathers.

Now lette vs see what S. Hierome sayeth

Hieroni- Sapnt Hierome wriptinge upon Ecclesi-
mus su- stes sayeth on this maner. *Caro domini uetus
per eccl. cibus est, & sanguis eius uetus potus est, hoc so-*
*lum habemus in praesenti seculo bonum, si
uescamur carne eius cruoreque potemur non so-*
lum in misterio, sed etiam in scripturarum lec-
*tione, uetus enim cibus est & potus, qui ex uerbo
dei sumitur, sciensia scripturarum.* That is to
saye: the fleshe of the Lorde is verye meate,
and his bloude verye drynke. This is ones-
ly the pleasure or profytte that we haue in
this worlde, that we maye eate his fleshe
and his bloude, not onelpe in a misterye,
but also in the readynge of scripturetes.
For it is verye meate and drynke, whiche
is taken out of Goddes worde, by the know-
ledge of scripturetes. Here maye ye see Saint
Hieromes mynde in fewe wordes. For syg-
nre he sayeth that we eate his fleshe and
drynke his bloude in a misterye, whiche is
the sacrament of his remembraunce, & me-
moriall of his passion. And after he addeth, þ
we eate his fleshe & drunke his bloude in þ tra-
dinge

Upon the wordes of Chrystes mande.

dynge and knowlege of scriptures , and calleth that verpe meate and verp drinke . And yet I am sure pe are not so grosse , as to thinke that the letters which pou reade are tourned in to naturall fleshe and blode . And likewise it is not necessar ye that the breade shulde be tourned in to hys bodye , no more than the letters in scripture are tourned in to hys fleshe . And neverthelesse through fayth we may as well eate his body in receyving of y sacrament , as eate hys fleshe in readynge of the letters of the scripture . Besydes that S . Hierome calleth the understandinge of the scripture verpe meate and verpe dynke ; whiche you muste neades understande in a mysterpe & spypiuall sense . For it is no matterpall meate nor dynke that is receyued w the mouthe and teth , but it is spypiuall meate and drinke , and is so called for a smplytude and propertye : because that as meate & drinke confortethe the bodye and outwardre man , so doth the readynge and knowlege of scripture confortethe the soule and inwardre man . And lythe wylle it is of Chrystes bodye , which is called verpe meate and verpe drinke , whiche you muste neades understande in a mysterpe or spypiuall sense (as Sainct Hierome called it) for hys bodye is no matterpall meate nor dynke that is receyued with the mouth o: teth : But it is spypiuall meate

The mynde of the olde doctours,
meate and drinke, and so called for a spmple-
tude and propertye, because that as meate
and drinke conforte the bodye, so doth the
fayth in hys bodye breakynge and bloode
shedynge refreshe the soule unto lyfe euer.
Lastinge. We vse it customable in oure day.
Ipe speache to sape, when a chylde setteth all
hys mynde and delyght vpon sporke and
plape: It is meate and drynke to thys chylde
plape. And also we sape by a man that loueth
well hawkynge and huntynge: It is meate
and drynke to thys man to hawk and hunte.
Where no man doubteth, but it is a fygurati-
tive speache. And therfore I wonder that
they are so blynde in this one pointe of Chri-
stes bodye. And can not also take the wordes
fyguratvuelpe, as these olde doctours dyd.

Hieroni. Agapne S. Hierome sayeth. Postquam mysti-
cus su. cum pascha fuerat impletum & agni carnes cum
per Ma apostolis comedet, assumit panem qui confor-
theum. *tat cor hominis, & ad uerum pascha transgredi*
tur sacramentum, quomodo in præfiguratione
eius Melchisedech uim & panem proceres fece-
rat, ipse quoque ueritatem corporis repre-senta-
ret. That is to sape: after the mystical Easter
lambes fulfylled, and that Christ had eaten
the lambe fleshe with the Apostles, he toke
breade which conforteth the harte of man, &
passeth to the true sacramente of the Easter
lambe: that as Melchisedech brought forth
breade

Upon the worde of Christes mande,

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and wyne figureynge hym, so myght he hym
hewysse represent the trueth of his bodye.
Hete doeth Sanct Hierome speake after
the maner that Tertullian dyd before: that
Christ with breade and wyne dyd represent
the trueth of his bodye. For excepte he had
a true bodye, he coulde not leaue a sygure of
it nor represent it vnto vs.

For as vapne thing or fantasie can haue no
figure, nor cannot be represented. As by ex-
ample. How shulde a man make a sygure of
his dreame or represent it vnto our memo-
rye? But Christ hath left vs a figure and re-
presentacion of his bodye in breade and
wyne: therfore it foloweth that he had a true
bodye. And that this was Sanct Hieromes
mynde doeth manysell appear by the wordes of Bede, which doth more copiously per Ihesus,
Iye sette out this sapience of Hierome. For he
wryteth on this maner. *Finitis pascha veteris
solemnitis que in commemorationem antiquae de
Aegypto liberationis agebantur, transit ad no-
num quod in suae redemptiois memoriam Eccle-
sia frequentare desiderat, ut uidelicet pro carne
agni uel sanguine suo, carnis sanguinisq; sacra-
mentum in panis ac uino figura substituens, ip-
sum se esse monstraret enim iuravit Dominus. Tu
es sacerdos in eternum secundum ordinem Mel-
chisedech. Frangit autem ipse panem quam por-
rigit, ut ostendat corporis sui fractionem non*

ff

sinc

The mynde of the olde doctours,
sine sua sponte futuram. Similiter et calicem
postquam cenauit dedit eis. Quia ergo panis
carnem confirmat, unum uero sanguinem ope-
ratur in carne, hic ad corpus Christi iustice, il-
lud refertur ad sanguinem. That is to say. Af-
ter the solemnitye of the olde Easter lambe
was fynded, which was obserued in the
remembrance of the old deliueraunce out
of Egypte, he goeth unto the newe whiche
the churche gladly obserueth in the remem-
brance of his redempcion, that he in the
steede of the fleshe and bloude of the lambe,
myght iustifie and ordene the sacrament
of his fleshe and bloude in the fygure of
bread and wyne, and so declare hym self to
be the same unto whome the Lorde swore,
thou art a perpetuall Priest after the order
of Melchisedech. And he hym selfe bryake the
breade whiche he gane, to shew that the brea-
king of his bodye shuld not be done with-
out his owne will. And lyketwysse he gane
them the cuppe after he had supped. And he
cause breade dorthe confirme or strengthen
the fleshe, and wyne to maketh bloud in the
fleshe, therfore is the breade multically re-
ferred unto the bodye of Christ, and the
wyne referred unto his bloude.

Here maye you note, speke that as the
lambe was a remembrance of the deliu-
eraunce out of Egypte (and yet the lambe
deli-

Upon the word of Christes mande.

42

helped them not) so is the sacrament a remembrance of our redempcio, and yet the sacrament redemed vs not. Besides that he saith, that Christ in the stede of fleshe and bloud of the lambe, dyd institute the sacrament of his fleshe and bloud in sygure of bread and wyne. Marke wel, he saith not that in the steade of lambis fleshe & bloude he dyd institute his owne fleshe and bloud, but saith that he dyd institute the sacrament of hys fleshe and bloud. What thing is a sacrament? Verely it is the sygne of an holpe thyng, and there is no difference betwene a sygne and a sacrament, but that the sygne is referred unto a worldly thyng and a sacrament unto a spritual or holpe thyng.

As Savnt Austen saith: *Signacum ad res diuinias pertinent, sacramenta appellantur.* Ad Mat
cellum,
That is to saye: signes wher they partayne
unto godlye thynges are called sacra-
mentes.

Therefore when Bede saith, that they dyd institute the sacrament of his fleshe & bloud in the figure of breade and wyne, it is as muche to saye (by Savnet Austens dictacion) as that he dyd institute the figure of hys holpe fleshe and bloude in the sygure of breade and wyne, that is to saye that breade and wyne shulde be the sygure.

ff.ij. 223

The mynde of the olde doctours,
and signe representinge his most blessed ho-
lye fleshe and bloud unto vs, for a perpetu-
al remembraunce. And afterward he decla-
red the propertye for whiche the breade is
called the bodye, and the wyne the bloude:
Saying he speaketh not so darkely as I now
do, but plainely saith that the breade is
mystically referred unto the body of Christ:
because that as breade doeth strengthen the
fleshe, so Chrysostomes bodye which is fygured
by the breade, doeth strengthen the soule
through fayth in his death. And so doeth he
clearlye prove my purpose.

Crisost. Now let vs se what Chrysostome saith,
Super whiche shall descrie vs the faythe of the
Math. olde Creepans, who had not lost the true
fayth, howsoever the worlde go now ad-
apes. Chrysostome saith in this maner. Si
enim mortuus Iesus non est, cuius signum et sim-
bolum hoc sacrificium est. nudes quantum ei stu-
dium fecit ut semper memoria teneamus pro
nobis ipsum mortuum fuisse. That is to saye:
þt Jesus haue not dyed, whose memorie
and spigne is this sacrifice. Thou seist what
dyngence he gane that we shulde continual
þt keape in memorie that he dyed for vs. Here
you may see that Chrysostome calleth the
sacrament symbolum and signum: That is to
saye, a memorie and signe of Christ, and
that it was instytute to keape hys death in
perpetuity.

perpetuall remembraunce. But of one thing thou must beware or els thou art decepued, he calleth it also a sacryfice, and there thou must wselp understande him. ffor if it were the sacrificie of Christes bodye, then niste Christes bodye be slayne agayne, whiche thyng god forbid. And therfore thou muste understande hym when he calleth it a sacryfice, that he meaneth it to be a remembraunce of that holp sacrificie, where Christes body was offred on the crosse ones for all. ffor he can be sacryficed no more, seing he is immortall. Not withstandyng our Prelates wyll here note me of presumption, that I dare be so boide to expounde his mynde on this fassyon. ffor in dede they take him otherwysse and thinke that it is a verre sacrificie. And therfore I will bryngone other text, where Crisostome shall expound hym selfe. Crisostome saþeth; Nonne per singulos dies offerimus? Offerimus quidem, sed ad recordationem mortis eius facientes; hoc autem sacrificium (sicut pontifex) ad Hebros. sed id ipsum semper facimus; imo recordationem sacrificij. That is to say; do we not dayly offer or do sacrificie? yes surely. But we do it for the remembraunce of his death, for this sacrificie is as an example of that we offer, not an other sacrificie (as the Bishop in the old lawe dyd) but ever the same; peare rather a remembraunce of the sacrificie. ffor he

ff. iij saþeth

Crisost.
ad Hebros.
hom. 17.

The mynde of the olde doctours,
sapeth that they delype do sacryfycē, but
it is in remembraunce of Chrystes death.
Then he sapeth that the sacryfycē is an ex-
ample of that. Thysdylp he sapeth, that they
offer not an other sacryfycē (that is to sape
an oxe or a gotte) as the Bisshoppes of the
olde lawe, but euer the same.

Marke this pupnt: ffor though it seame
at the kyngly syght to make wþt hem, yet
doeth it make so directlpe aganste them,
that they shall never be able to auopde it.
Chrysostome sapeth, they do not offer an o-
ther sacryfycē as the Bisshoppes dyd, but
euer the same. They offer other breade and
wynne thys dape, then they dyd pesterdape;
they shall sape an other Masseto morowe,
then they dyd this dape.

Now þt this breade and wynne or the
Massē be a sacryfycē, then do they offer an
other sacryfycē, as well as the Bisshoppes
of the olde Lawe. ffor this sacryfycē dyd
signifye that Christ shuld come and shedde
his bloud, as well as the breade, wine, and
Massē, do represent that he hath done it in
dede. And therfore þt it be a sacryfice, then
do they offer another sacryfycē, represen-
tyng h:s passion, as well as the Bisshoppe
of the olde Lawe. But that doeth Chrysos-
tome deyne, and sapeth that they offer the
same dape the same, What same? Herelpe

Upon the wordes of Christes mande. 44
euuen the same that was done and sacrifys-
ed when Christe shedde his bloud. In this
sacrifysce is Christe euery dape bound and
busteted, and ledde from Anna to Caiphas:
he is brought to Pylate and condemned: he
is scourged and crowned with thorne, and
nayled on the crosse, and hys herte opened
wþþ a spere, and so sheadeth hys bloude
for our redempcyon. Whyp Christostome, &
do you the selfe same sacrifice euery dape?
þea verelþ. Then whyp doeth Sainct Paul
saue to the Romaynes in the syxt Chapter:
that Chrysþt is rysen from death, & dyeth
no more. þf he dyþ nþ more, how do you
daylye crucifys hym? ffor so the Apostle
sapeth trueth.

Rom. 6.

ffor we do it not actuallly in dede, but
onelþ in a misterye. And yet we saue, that
we do sacrifysce hym, and that thys is hys
sacrifysce, for the celebracon of the Sacra-
ment and memorie of the passyon whiche
we kepe: and for this cause it hath the name
of the thyng that it doeth represente & sign-
ifie. And therfore, as Sapnet Austen de- August
clareth afore ad Bonifacum, I expounde nus ad
mynde by a rhetoricall correctyon, and Bonifac
saue. Imo recordacionem sacrificij. That is to ciun,
saue; þea rather the remembraunce, and fi-
gure of the sacrefysce.

Cranade merches good Christostome,
¶.iiij now

The mynde of the olde doctours,
now do I perceue the pþtþ of this matter;
even as the Masse is the vþry death and pas-
sion of Chþste, so is it a sacrefyce. Now it
doeth but onely reþente the vþry deathe
and passion of Chþste, therfore it doeth so-
lowe that the Masse in verþe dede doeth
but onely reþente a sacrefyce. And yet
not withstandyng manþ tþmes it is called
a sacrefyce of holpe doctours, and hath the
name of the vþry same thynge that it doeth
reþent and signifie. And even so we may
sape of this sacrament, that as the Masse is
the vþry sacrefyce and passion of Christ, so
is the sacrament his verþe bodye and sacrefyce
that is offred. Now the Masse doeth
but onely reþent and signifie the passion:
so the sacrament doeth but onely reþent,
and signifie the bodye and vþry sacrefyce
ones offred for ever. Notwithstandyng ma-
ny tþmes the Masse is called the bodye and
a sacrefyce. And hath the name of the vþry
same thynge that it doeth reþent and sig-
nifie.

Chþste. Furthermore Chþstostome saþeth: *Ipsæ*
quog; bibit ex eo, ne auditis uerbis illis diceret.
Quid igitur sanguinem bibimus & carnem com-
medimus. ac ideo perturbarentur, nam et quan-
do prius de his uerba fecit, etiam uerbis ipsius
offendebatur. Ne igitur tunc id quog; accideret.
primus ipse hoc fecit, ut ad communionem misteri-
orum

Upon the wordes of Christes mandye. 45

norum induceret intrepidam. That is to sape: he also dranke of it, leaste when they hearde his wordes, they shoulde sape: why do we than drynke bloode and eate fleshe? and so shoulde he troubled. For when he spake before of those thynges, they were offendid with his wordes. And because that shoulde not nowe also chaunce, he hym selfe dranke fyre of it, that he myght cause them to come wþþout feare to the partakynge of those mysteryes. Here Chrysostome noteth that Christe dranke of it, to drawe them from the grosse understandinge of hys wordes, and by his drynkinge to testyfye unto them, that it was not hys naturall fleshe in dede, but onely memorpalles and representacions of his bode and bloode. And therfore he calleth the mysteryes: that is to sape sacramentes. For in hys place a Sacramente and a mysterye is all one thyng. Not wþþstan-
dypnge some tyme hys worde mysterye is more common and large in signifypinge then this worde Sacrament. And I haue shewed you before, that a Sacrament is the sygne oþ an holpe thyng, and not the thyng it selfe that it representeth; albeit somtyme it beare the name of the verpe thyng it selfe: As the Image of saint Peter is not saint Peter hym selfe, & yet it beareth hys name.

Chrysostome sayeth. *Caro non prodet quic-*

ff v quam

The mynde of the olde doctours,
quam: hoc est, secundum spiritum uerba mea
audienda sunt. Qui secundum carnem audi,
nihil lucratur, nihil utilitatis accipit. Quid est
autem carnaliter intelligere: simplicit et ut res
dicuntur, neque aliud qui ppiam exigitare. Mi-
steria omnia interioribus oculis consideranda
sunt, hoc est spiritualiter. That is to sape. The
fleshe profyeth nothynge, that is: my wau-
des muste be vnderstante after the spryte,
he that vnderstandeth them after the fleshe
wynneth nothinge, nor taketh no profyte.
What meaueth this, to vnderstante after
the fleshe or carnallpe? Welpe to take the
thinges simple as theyp are spoken, and to
thinke none other thinge. All mysterpes or
sacramentes muste be consydered wþt
the inwarde eyes, þ is to sape: spirituallpe.

And after he expoundeth hym selfe on
this maner. Interiores autem oculi ut panem
uiderint, creaturas transuolant, et non a de illo
pane a pistore cocto cogitat: sed de eo qui dixit
se panem uite, qui per mysticum panem signifi-
catur. That is to sape the inwarde eyes as
soone as theyp see the breaðe, theyp passe ouer
the creatures, and thinke not of that breaðe
which is baken of the bacher, but of hym þ
called hym þ breaðe of life, which is signi-
fied bþ the mistycall or sacramental breaðe.
Wolde you haue him sape any more he tel-
leth you plague, þ Chalice which is the very
breaðe

breaude of ipse, is sygnifyped by thys sacramental breaude. And that is the thinge which our Bishoppes so fleshlye denye now adapes, which thinge yet you may see, the olde fathers conclude with one assente. Notwith standinge yet I wyl alleage mo olde doc-tours, so that from henceforth they maye be ashamed to call newe learnynge. *ffulgentius sapeth illis enim carnalibus (tempore legis) victimis, significatio fuit carnis Christi quam de fide, pro peccatis nostris et ipse sine peccato fuerat oblaturus, et sanguinis quem erat effusus in remissionem peccatorum nostrorum.* In isto autem sacrificio gratiarum actio atq; commemoratio est carnis Christi quam pro nobis obtulit, et sanguinis quem pro nobis idem deus confudit. That is to saie: In these carnal sacrifices in the tyme of the lawe was a sygnification of þ fleche of Christe, which he without synne shulde offer for our synnes, & of the bloode which he shulde shede out in remission of our sinnes. But this sacrifice is a thankesgiving & remembraunce of þ fleche of Christe which he offered for vs, & of the bloode which the same God shedde for vs. Ffylle not þ he called it a sacrifice, whiche notwithstanding is but a remembrance of þ sacrifice offered on þ crosse ones for al: The he plapnely calleth it a thankesgiving, & remembraunce of Christes verye fleche and bloode

The mynde of the olde doctours,
bloode: and so concludeth with vs. Never-
theleſſe because ſophyſters wolde ſoone thi-
ke to auoyde thys place, I wyl alleage one
other ſapenſe of the ſame auctoure, whiche
they ſhall never be able to auoyde.

Fulgen. ♂ fulgentius ſapeth, as Chapino tellþ
þyfeth. *Hic calix nouum testamentum eſt, id eſt, hic*
calix quem uobis trado, nouum testamentum ſig-
nificat. That is to ſaþe. This cuppe or chalice
is the newe testament: That is: this cuppe or
chalice which I delpuer pou doth ſpignifpe
the newe testament. In this place he doth
playnelpe ſhewe hys mynde, whiche can not
be auoyded. For even as the cuppe is the
newe testamente, ſo is the breade the bodye.
Nowe the cuppe doth but ſpignypſpe the
newe testamente: And therfore I may con-
clude, that the breade doth but ſpignifpe the
bodye. Eusebius ſapeth. *Quia corpus affum-*
ptum ablaturus erat ex oculis nostris et syderibus
allaturus, neceſſarium erat ut uobis in hac die ſac-
cramentum corporis et ſanguinis conſecraret, ut
coleretur iugiter per myſterium quod ſemel offe-
rebatur in preſcium. That is to ſaþe: Because
he wolde take awaþe out of oure eyes the
boþe that he take, and carpe it in to heauen,
it was neceſſarie that in this tyme he ſhould
conſecrate to vs the ſacramente of his boþe
and bloode: that that whiche was ones offe-
red for the price of our redēption, myght
contyn-

Eneſ-
bis.

Upon the wordes of Chriltes mandpe. 47
contynuallye be honoured through the mp-
sterpe.

To consecrate a thynge, is to applye it
vnto a holpe vse. Here you mape see that
he calleth it the Sacramente of hys bodpe
and blode, whiche bodpe is carped vp in
to heauen. And also he calleth a mpste-
rpe, whiche is prouigh for them that wyl
see.

Also Druthmarius expoundeth these wor^{ds} Druthy-
des, this is mp bodpe on this maner : hoc est manus.
corpus meum in misterio. That is to sape: this
is mp bodpe in a mpsterpe. I thinke pou
knowe what a mpsterpe meaneth. Christe is
crucfyed euery dape in a mpsterpe: that is
to sape: euery dap his death is represented by
the sacraments of remembrance. The Massle
is christes passyon in a mpsterpe: that is to
sape: The Massle doth represente his passyon
and keapeth it in oure memorpe. The breade
is Chrystes bodpe in a mpsterpe: that is
to sape: it representeth hys bodpe that was
broken for vs, and keapeth it in our remem-
braunce.

Pon hane hearde already the mynde of þ
doctours, howe the sacrament is Chriltes bo
dpe. And now I shall shewe you howe the
sacrament is our bodpe, whiche doth not a
lytle healpe to the understandinge of these
wordes which are in contouersye.

The

The mynde of the olde doctours,

The sacrament of the Alter is our body
as well as it is Christes body. And even
as it is oure body, so it is Christes. But
there is no man that can sape that it is oure
naturall bodye in dede, but onelpe a fygu-
re, sygne, memorvall, or representacion of
our bodye. Wherfore it muste also folowe,
that it is but onelpe a fygure, sygne, memo-
rvall or representacion of Christes bodye.

The fyoste parte of thys argument maye
August. thus be provyd. Sapnt Austin wrytynge
in sermo in a sermon hath on this maner. *Corpus*
me ad in- ergo Christi si uultis intelligere, apostolum au-
fantes, dite dicentem. Vos estis corpus Christi & mem-

bra. 1. Corint. 12. Si ergo estis corpus Christi
& membra, mysterium uestrumque in mensa
domini positum est. mysterium domini accipitis,
ad id quod estis: amen respondeatis & respondetis
et subscriptibitis. That is to sape: If you wyll
understante the bodye of Christe, here the
Apollie which saith. Ye are the bodye of
Christe & members. Cor. 12. Therfore if ye
be the bodye of Christe and members, your
misterie is put upon y^e Lordes table, ye re-
cognize the misterie of the Lorde, unto y^e you
are you answere Amen. And in answeringe
subscribe unto it. Here you maye see y^e the sa-
crament is also our bodye, & yet is not oure
naturall bodye, but onelpe our bodye in a
misterie, that is to sape: a fygure signe, me-

morall,

Upon the wordes of Christes mandye. 48

manerall, or representacion of our body. For
as the breade is made of many graines or
cornes, so we (though we be manye) are one
bread and one body. And for this pro-
pertye and symplitude it is called oure bo-
dy, and beareth the name of y verp thinge
which it doth represent & signifye. Againe s. August.
Austen saith. Quia Christus passus est pro no-
bis, commendauit nobis in isto sacramento corpus sacra fe-
& sanguinem suum, quod etiam fecit et nos ipsos. ria Pas-
Nam & nos ipsius corpus facti sumus, et per mi che,
sericordia ipsius quod accipimus nos sumus. Et
postea dicit. iam in nomine Christi tanquam ad
calicem domini uenistis, ibi uos estis in mensa &
ibi uos estis in calice. That is, because Christe
hath suffered for vs, he hath he take unto vs
in this sacrament his body & blonde, which
he hath also made euē ourselues. For we al-
so are made his body, & by his mercy we a-
re euē y same thinge that we recepue. And
after he sapeth: Now in y name of Christe
ye are come, as a man wolde sape, to y cha-
lyce of the Lord: there are ye lyþ the table,
and there are ye in y chalice. Here you may
see, that the sacrament is our body. And yet
it is not our naturall body, but onely in a
mysterpe, as it is before sapde.

Furthermore S. Austen sapeth. Hunc itaque August.
eibum & potum faciatem uult intelligi corpo- de sacra
ris & membroru suorum quod est sancta eccl- feria pas-
sionis che.

The mynde of the olde doctours,
ſia in p̄eſtinaſis & uocatiſis & iuſtificatiſis &
glorificatiſis ſanctis & fideliſiui ciui: huui rei fa-
cramen tum alicubi quotidie , alicubi certis inter-
nallis dierum in dominico preparatur, & de men-
ſa domini ſumitur , quibusdam ad uitam, quibus-
dam ad exitium . Res uero ipſa cuius eſt sacra-
mentum, eſt omni homini ad uitam, nulli ad exi-
tium quicunque eius particeps fuerit . That is
to ſaue : he wyl that thiſ meate and drynke
ſhoulde be vnderſtande to be the felowſhip
of his bodpe and membris, which is the ho-
lpe churche in hiſ predellymate, and caſted
and miſtryped and gloriſped ſapentes and
ſapthfull . The ſacramente of thiſ thynge is
prepa red in ſome place daylpe , and in ſome
place at certayne appointed dapes , as vpon
the ſondaye . And it iſ receiued at the table of
the Corde , of ſome vnto lyfe , and of ſome
vnto deſtruacion . But the thing it ſelue whiche
ſacramente thiſ iſ, iſ receyued of all men-
hūis lyfe , and of no man vnto deſtruacion ,
wholoeuer iſ partaker of iſ . Here doth ſapient
Auenſten fyſtie ſape, that thiſ ſacrament is the
felowſhippe of hiſ bodpe & membris which
are we . And yet iſ not oure naturall bodpe ,
as iſ before ſapde . And then he ſapeth , that
the ſacramente of thiſ thinge iſ receyued
of ſome vnto lyfe and ſaluation , and of ſo-
me vnto death and damnaciō . For both faith-
full and vnfapthyfull maye receyue the ſa-
crament .

ment. And after he saþeth, that the thing it selfe whose sacrament it is, is reþued of all men vnto lyfe, and of no man vnto deſtruction, whosoeuer is partaker of it. And of this sapinge it mult neades folowe, that onely the faythfull eate Christes body, and the vnfaythfull eate hym not. For he is reþued of no man vnto deſtruction. And of this it muste also folowe that the sacrament is not Chryſtes body in dede, but onely in a myſterye. For if the sacrament were his naturall body, then shulde it folowe, that the vnfaythfull shulde receyue his bodye. Which is contrarie to the mynde of ſaint Aulten, and agaynſt all trueth. Thys haue we ſufficiently proued the fyſt parte of our argument, that the sacrament is our bodye, as well as it is Christes. And nowe wyl I proue the ſeconde parte more playneſye (al‐ though it be þough declared alreade, to them that haue eares) that euē as it is our bodye, so it is Christes.

If þou ſhall vnderſtande that in the wyne, which is calle d Chryſtes bloud, is admyred water, which doþ ſignifie the peopple that are redemeid with his bloud: ſo that the head which is Chriſt, is not without his body which is the faythfull people, nor the body without his heade. Now þif the wyne when it is conſecrated, be turned bodily in

The mynde of the olde doctours
to Chrysches bloud, then is it also necessarie
that the water whiche is admyned be bo-
delye turned in to the bloud of the faythful
people. For where as is one consecracyon
must folowe one operacion. And where
as is lyke reason, there must folowe lyke
misterye. But whatsoeuer is sygnyfied
by the water as concernyng the faythfull
people, is taken spirituallly. Therfore what
soever is spoken of the bloud in the wryte,
must also reades be take spirituallly. This
reason is not myne, but it is made by one

Bartra. Bartrame vpon a. 700. peaces sens, when
me.

this matter was first in disputacion. Where-
upon at the instance of great Charles the
Emperoure, he made a booke professyng
even the same thyng that I do, and proueth
by the olde doctours and faythful fathers,
that the sacrament is Chrysches bodye in a
misterye, that is to saye: a sygne, sygure
or memorpall of his bodye, which was bro-
ken for us, and not hys naturall body. And
therfore that doctrine is newe which other
wryte teacheth, and not myne, which is not
myne, but the doctrine of Chreste, and of
the olde fathers of Chrysches churche, till
Antichrist began to sytte and reigne in the

Cypria- temple of God.

tus ad. Besydes that Cypriane saþeth, that the
Ceciliu, people is annexed in the sacrament through
the

Upon the wondes of Christes mande. 50

the nixture of water. Therfore I meruell
muche that they are so contentious and wil
not see, that as the water is the people, so
the wyne is Christes bloud, that is to sape:
in a misterpe, because it representeth Chrs-
tess bloud, as the water doeth the people.

furthermore Eusebius saþeth: *Dum in sa-
cramentis uno aqua miscetur, Christo fidelis
populus incorporatur & iungitur, & quadam
ei copula perfecta charitatis unitur.* That is to
saþe: whyles in the sacrament water is ad-
empte wþth the wyne, the fayfull people
is incorporate and ioyned with Christ, & is
made one with him, with a certayne knotte
of perfect charpte. Now where he saþeth,
that we are ioyned and incorporated wþth
Christe, what sondres were it to contende,
þþt we are there onely in a misterp, & not
naturally. To contende I say with suche per-
tynacite that his naturall bodye melle be
there: and not rather that he is ioyned with
vs, as we are ioyned with him, and both in
a misterp, by the knotte of perfect charpte.

+ The pong man perceiueþ wel þnough *More*,
that an allegorp used in some place is not a
cause sufficient to leaue the proper significa-
tion of Gods woerde in euery other place, &
þþt an allegorp, & forsake the playne com-
ference. for he confesseth that he wold not so
do save for necessyte; because (as he saþeth)

C.ij that

Christes naturall body is
that the common litterall sence is impossib-
le. For the thmg he saþeth, that is meant
therby can not be true. That is to saye: that
the verpe bodþe of Christe can be in the sa-
crament, because the sacrament is in many
þþerse places at ones, & was at the maun-
dþe: that is to wete, in the handes of Christ
and in ewerp of hys Apostles mouthes. And
at that tyme it was not glorþyed. And
then he saþeth that Christes bodþ not being
glorþyed, coulde no more be in two places
at ones thå his owne can. And yet he goeth
after furder, and saþeth, no more it can whå
it is glorþyed also. And that he proueth by
the sapinge of S. Austen whose wordes be,
that the bodþ wþth the which Christe arose
must be in one place. &c.

¶

Frþth.

Hethereto hath master More reasoned
reasonableþe: but now he begynneth to de-
clue from the dignite of diuinitþe, into the
dirty drægges of vayne sophistry. For whe-
re I saþ that I must of necessyte seke an al-
legory, because the litterall sence is unpossi-
ble and can not be true, meaþing that it can
not stand with the processe of holþ scripture,
but that other teres do of necessite constraine
me to conþtructe it spirituallþ. There catcheth
he this worde, can, and this worde impossi-
ble, and wold make men beleue that I meat,
it coulde not be true because reason can not
reach

reache it, but thyngeth it impossyble. And there he triumpheth before the viceroy, and wolde knowe what article of our faythe I coulde assigne, in whiche reason shall not drue awaye the strength of my prone, and make me leaue the littoral sence wherin my professe shulde stande, and sende me to seake an allegory that might stande with reason, and drue awaye the fayth. But now deare brethren, seing I speake not of the impossibilitie of reason, but of the impossibylite to stande with other textes of scripture, ye may see that this rōall reason is not wrothe a ryghte. Then wold he fayne know the place where S. Austen so fayth, which thyng althought it were hard for me to tell, sy ih I hane not his booke to loke for it, yet I thāke God my memorie is not so bad, but I can shewe hym where he shall finde it. And because I thinke that he is more accustomed to the Popes lawes then to S. Austens worches, sy thē he is become the prelates proctour and patrone: I sape he shal not fayle, but finde it in his lawes de consecratione. And where as he wold wreste the wordes of S. Austen, which sapeth that the body in whiche Christe arose must neades be in one place, saying: that he might meane not that his body might not be in diverse places at once, but that it must be in one place, that is to say

Christes naturall body is
in some one place or other. He speketh (as i
master More) nothyng of the sacrament, nor
sapeth not that his bodye with whiche he
rose muste nedes be in one place, and that it
can by no possyblyte be in any mo. Thys
seameth to some a goodly gloze, and yet it
shall proue but a bayne euasyon. For if a
man wolde sape that the Ringers graces bo
dy muste be in one place, and then another
wolde expounde that (notwithstanding his
wordes) his graces bodye might be in two
places at ones, I thinke men might soone
judge that he delyted to deceipte, and myght
sape, what neade he to determine that he
must be in one place excepte he thought in
dede, that he myght be in no mo but onely
one: And though men myght so argue vpon
other mens wordes, yet of saynt Anstens
wordes thys muste neades folowme, for he
bringeth them in (as God wolde) by a con
trary antithesis sapinge: *Corpus in quo resur
rexit in uno loco esse oportet, ueritas autem eius
ubique diffusa est.* That is to sape: hys body
wherin he rose must be in one place, but his
truelihoode is dispersed in all places. Where he
plainlye conchideth by the contrary antithe
sis, that as hys truelihoode is dispersed in al places,
so must his bodye neades be in one place
onely. As by example, of a man shuld sape.
The Ringers graces bodye muste neader
by

Ad hie
conimul.

be in one place, but his power is through-
out his Realme. Where no man doubteth,
but that in sapynge in one place, he meaneth
one place onelpe: And therfore though in
some place that word, miche, doeth not sig-
nifyp such a necessite as excludeth al possibi-
lity, yet in this place it doeth so signifype, as
the contrarie antithesis doeth evidently ex-
presse. And where pe sape, that he speaketh
nothypng of the sacrament, I wold pe shuld
stiche sti to that sapynge. ff or this is playne
that he speakeþ of his naturall bodþe. And
therfore þf he speake not of the sacrament,
then haue you concluded that the sacrament
is not hys naturall bodþe: the contrarie
whereof you woulde haue men beleue.
Thus haue I shewed evidence, both wher-
e he shall finde the wordes of S. Austen, and
also that I haue ryght alleaged them.

Notwithstandyng syþ he maketh so
muche of hys parnted sheth, I shall alleo-
ge hym more auctorites that Christes natu-
ral body is in one place onely. Which thing
proued doeth vitterly conclude that the sa-
crament is not his naturall bodþe: but one-
ly a memorall representyng the same. And
þþrst let vs se S. Austens mynde.

S. Austen writing unto Dardanus doeth Auguſt
plainly proue that the natural body of Christ ad Dardanum
the miche meades be in one place onely, and dardanum

G. iiiij also

Christes naturall body is
also that his soule can be but in one place at
ones. The occasion of his Epistle is thys:
Wardamus did write unto S. Austen for the
expositio of thysse wordes that Christ spake
vnto the thefe saying: This dape shal thou
be with me in paradyse: and wyl not how
he shulde understande it, whethir Chrysste
meant that the thefe shulde be in paradyse
with Christes soule, or with his body, or
with his Godhead. Therupon S. Austen
wrpteth that as touchyng Christes body,
that dape it was in the sepulchre. And saþeth
that it was not paradyse, althouȝ it were
in a gardē that he was burped. For Christ
(he saþeth) meant of a place of iope. And
that was not (saþeth S. Austen) in his sepul-
chre. And as for Christes soule it was that
dape in hell. And no man will saþe, that pa-
radise was there. Wherfore (saþeth Au-
sten) the texte muste needes be understande
that Christ spake it of his godhed. Nowe
marke this argumēt of S. Austen, and ye
shal se my purpose plainly proued. For se-
ing he expoundeth this texte vpon Christes
Godhed, because his māhode as touchyng
the body was in the graue, & as touchyng
his soule was in hel: you may soone percei-
ue that Austen thought, that while his body
was in the graue, it was not in paradise al-
so: & because his soule was in hell, it coulde
not

not be in paradise also . And therefore he ber-
refpeth the texture upon his dpuinitpe. ffor þe
he had thought that Christes body or soule
myght haue bene in diuers places at o-
nes, he wolde not haue sayde, that the texture
miche neades be vnderstande of his dnuim-
te, but it myght full well pe a and moche bet-
ter haue bene vnderstande of his manhode.
Marke well this text whiche doth determ-
ine þy doubt of this matter. Notwithstanding
the faſhfull father leaueth not the matter
on this faſhion, but also taketh awape ſoche
fonde pmaſinations as wolde cauſe me to
futempſe, þy Christes body ſhulde be in mo-
places at ones then one. ffor he ſaveth, *Cauē*
dum eſt ne ita diuinitatem aſtruamus hominis ut
ueritatem auferamus corporis. Non eſt autem
conſequens ut quod in deo eſt, ita ſu ubiq; Nam
et de nobis ueracissime ſcriptura dicit, quod in
illo uiximus mouemur et ſumus. Nec tamen ſi-
cuit ille, ubiq; ſumus, ſed aliter homo ille in Deo,
quam et aliter deus in illo homine, proprio quo-
dam et ſingulari modo. Vna enim per ſona deus
et homo eſt, et utrumq; eſt unus Christus Iefus
ubiq; per id quod deus eſt, in celo autem per id
quod homo. That is to ſay we muſt beware
that we do not ſo affirme the diuinitate of the
man, that we take awape the truthe of his bo-
die. ffor it foloweth not that the thynge
þyng he is in God, ſhulde be in euertpe plas-

Chaffis naturall bode is
as God is. for the scripture doth truly
testifys unto us, that we shene, moue, and be
in hym. And yet are we not in euery place
as he is. shew be it, that man is otherwysse
in God, and God otherwysse in that man
by a certayne peculper and singuler wape.
for God and man is one person, and bo-
the of them one Chryste Jesu, whiche is in
euery place in that he is God, and in hea-
uen, in that he is man. Here Austen dothe
say, that yf we shoulde graunte Christe to
be in all places as towchynge his manhode,
we shoulde take awape the truthe of hys
bodys. for though hys manhode be in
God and God in hys manhode, yet it folo-
weth not, that it shoulde be in euery place,
as God is. And after he concludeth, that
as towchinge hys Godhed he is in euery place,
and as touchynge hys manhode, he
is in heauen. What neade he to make these
wordes & antithesis, but because he thought
verely y though his Godhed were in euery
place, yet his manhode was in heauen onely.

August. But yet thys holys doctoure goeth fur-
Ibidem. ther (so that they maye be ashamed of the pa-
parte) and saþeth . Secundum hominem namq;
in terra erat, non in celo (ubi nunc est) quando
dicebat, nemo ascendet in celum nisi qui descen-
dit de celo, filius hominis qui est in celo,
That is to saþe; as towchinge hys man-
hode

Hode he was in the earth and not in heauen
(whete he nowe is) when he sayde, no man
ascendeth into heauen but he that descended
from heauen, the sonne of man whiche is in
heauen. Nowe I truste pe wyl be content
and let the truthe spreade. For I am sure it
is not possyble for you to auoide it, for he sa-
peth, that as towchynge his māhod he was
in the earth and not in heauen, whē he spake
those wordes : and so pouerth þ he was not
in mo places at ones then onelpe one place.
For els pf saint Austen had thought that he
coulde haue bene in mo places at ones then
one wþth hys bodye, then myght he not ha-
ue saide that he was in earth & not in heauen.
For then a man myght soone haue deluded
him & haue sayde. Austen you cā not tel, for
he maybe in euery place. But they that so
thinke after Austens minde, do take awape
the truthe of his naturall bodye, & make it
a very fantasticall bodye: from þ which hea-
tisie God deluyer his faithful. Besides this
S. Austen doth lape. Christum dominū nostrū
unigenitum dei filium e qualē patri, cundemq;
hominis filium quo maior est pater, & ubique
totum presentem esse non dubites tanquam dcm
& in eodem templo dei esse uictum acuia, & in
aliena parte celi proprius corporis modū. That
is to lape ; Doubt not but that Chyrche
our

Christus naturall bodye is
our Lord the onlye begotten sonne of God
equall to the father, and the same beinge the
sonne of man wherin the father is greater,
is whole present in all places as touchinge
his Godhed, and dwelleth in the same tem-
ple of God as God, and in some place of
heauen, for the condicione of his verye body.
Here is it evident by S. Austens wordes,
that as touchinge his Godhed he is in all
places. And as touchinge his manhood, he is
onelye in heauynspea and not that onely, but
that he beinge in heauen as touchinge the
measure, nature, condicione, and qualite of
his naturall bodye, is onelye in one certain
place in heauen, and not in many places at
ones. Thus moche is proued out of Saput
Austen.

This truthe is not onelye proued by S.
Austens auctorite, but also by the noble
clarke Fulgentius, which writheth on thys
manner. *Vnus idemq; homo localis ex homine,*
qui est Deus immensus ex patre, unus idemq; se-
cundum humanam substantiam absens cælo cum
esset in terra, & derelinquens terram cum ascen-
sisset in cælum. Secundum dixinam vero immen-
jamq; substantiam, nec cælum dimittens cum de-
cælo descendit, nec terram deserens, cum ad cæ-
lum ascendit. Quod ipsis domini certissimo ser-
mone potest cognosci, qui ut localem ostenderet
suam humanitatem, dicit discipulis suis: ascendo
ad patrem

ad patrem meum & patrem uestrum, deum meum
& deum uestrum, De Lazaro quoq; cum dixo
isset Lazarus mortuus est, adiunxit dicens, &
gandeo propter uos (ut credatis) quoniam non
eram ibi, immensitatem uero sue diuinitatis ostendens
discipulis dicit: Ecce ego uobiscum sum usque
ad consummationem seculi. Quomodo autem
ascendit in coelum, nisi quia localis & uetus est
homo, aut quomodo adest fidelibus suis, nisi quia
idem immensus & uetus deus est. That is to
sape. The same one man is locall (that is to
sape, contayned in one place) as thouchinge
his manhood, whiche is also God unmeasu-
table from the father. The same one
man as towchynge the substance of his
manhode, was absent from heauen, when
he was in earth, and forsookinge the earthe,
when he ascended in to heauen, but as tow-
chynge his godly & unmeasurable substance
he neþther forsoke heauen when he descen-
ded from heauen, nor forsoke the earth, whē
he ascended unto heauen, whiche may be
knownen by the molte sure worde of y^r Lord,
whiche to shewe his humanite to be locall
that is to sape: contained in one place onely
þþd sape unto his disciples. I ascende unto
my father & your father, my God and your
God. Of Lazarus also when he sayde, La-
zarus is dead, he sayde further. I am gladde
for your sake (that you may beleue) for that

I was

The bodelpe presence is

I was not there. And againe, shewing þ þu
measurablenes of his godhed, he sapd vnto
his disciples. Beholde, I am wþ you vnto þ
worldes ende, howe dyd he ascende in to
heauen, but because he is locall and a verþ
man? Or howe is he present vnto his fapth
full, but because he is unmeasurable and
verþ God? Here maye you conclude by
the auctorite of thys doctoure also, that
Chrysostomes bodpe is onelpe in one place at o-
nes. For he saþeth, that Chrysostome as tow-
chynge hys māhod is locall; that is to saye;
contayned in one place onelpe. And that he
proued by the scripture enen of Chrysostomes
owne wordes. Now þf thys be true (as my
conscience doth testifye, howe so ever other
men shall iudge) then muste in neades fo-
lowe that this naturall bodpe can not be in
the sacrament. And the auctorite, I am sure
no man can anoyde, it is so playne.

More.

+ Nowe as for hys naturall reasons
be not worthye the reasonyng. For syaþe
that þ bodpe of Christe vnglorifped coulde
in more be in two places at ones then hys
owne can, because he is a naturall bodpe,
as he is. I wþll not exampne no compar-
son betwene their two bodies: but þf Christ
wolde tell me that he wolde ethe of both
þeþr bodies to be in spkene places at ones,
I wolde beleue him, and wolde never alse
þym

76

In one place onclipe.

Hym whether he wolle spiste gloriþe the
or not. But I am sure glorified or vnglori-
fied, þe he sayde it, he is able to do it. For þy
matter is not impossible to God.

¶ But it is that þe Christ so sayde ffreþy,
and in so saienge so meant, there is no dou-
te, but he were able so to do. But that he in-
dede so grosselype ment, þe shal never prove.
And in dede þe he had so miente þy his oþone
naturall bode shoulde hane continued in
the sacrament which is the meate of þy soule
through fapthe, and not of the bode by
eatynge it, and mape as well be eaten
through fapthe, although it remayne in hea-
ven, as þe it were here present to oure mou-
thes : þe (I sape) he had so meante, then
wolde he never haue geuen us such scrup-
tutes as he dyd. For I sape that this grosse
ymaginaciō may not stande with þy processe
of the scripture which is received, as it shall
appeare by certayne textes.

If pastre wher our saviour sayeth: þy flesh
profyteth nothinge. The wayght of those
wordes doth compell vs to understande our
matter spirituallype. For by this shorte sente-
ce we are no lesse plucked from þy carnal ea-
tinge, then was Michodenus þy he shoulde
not ones dreame of the carnall regeneraciō,
when Christ sayde unto him: that whatsoe-
uer thinge was of the fleshe was fleshe.

ffor

The bodelpe presence can

So this is a playne conclusyon, that when Christ sayde, the fleshe profyeth not hymge, he meant it euyn of his owne fleshe; that it coulde not profite (as they understande him) to be eaten with the teeth. Albeit it doth moch profyte to be slayne for oure redemption, and eathen through sayth. Whiche thinge we may do although hys naturall fleshe be not in the sacrament. So I mape as well beleue in him though he be in heauen, as if he were in earth and in the sacrament, and before myne eyes. And that Christ spake these wordes of hys owne bode, it is plaine by S. Augustins wordes writyng upon the same place. And therfore he saþeth, that

6. Johi. they muste be understande spirytualspe, & addeth: if thou understande them spiritualspe, they are spirite & lyfe. And though thou understande them carnallpe, yet neverthelesse they are not spiryte and lyfe: But unto the, they are not spiryte & lyfe whiche understandest not spiritually those thinges

Athana- that I haue spoken.

sius. 3. li. Also Arhanasius saþeth. *Spiritus est qui mi-
qui dix. nificat caro non predest quicquam: utraqua-
verb. ego locutus sum. spiritus sunt & vita. Nam et
hoc loco utrumque de scipso dicit carnem et
spiritum, et spiritum ab eo quod est secundum
carnem destinxit, ut non solum visibler sed co-
niam in visibile quod in ipso erat credentes dis-*

eat, quod et ea que dicit non sunt carnalia
sed spiritudia. Qnod enim comedentibus suffi-
cisset corpus, ut totius mundi alimonia flat. Sed
ea propter meminit ascensus filij hominis in eae
lunae ut illos a corporali cogitatione auelleret,
et post hac discant carnem dictam cibum cele-
stem superne uenientem, et spiritualem alimo-
niam quam ipse det, nam quae locutus sum (in-
quit) uobis spiritus sunt et uita. That is to
say: it is the spryte that quicke[n]eth, the
fleshe profete[n]th nothyng. The wordes
which I speake unto you, are spryte & lyfe.
ffor in this place also he meaneth bothe of
hys owne fleshe and his owne spryte, and
he deuyded the spryte from the fleshe: that
they myght knowe through fapthe not one
lye the vyspble parte, but also the iuisible
parte that was in hym, & also that the wor-
des which he spake were not carnal, but spir-
ituall. ffor what bodye shuld haue suffled
to haue bene the meate of al the world? And
tuen therfore dyd he make mention of the
ascension of the sonne of man into heauen,
that he myght withdrawe them from the bo-
dely p[er]uasacion, that they myght hereaf-
ter learne, that the fleshe was called hea-
uenly meate which commeth from aboue, &
spirituall meate whiche he wold gene. ffor
(saith Christ) the wordes that I haue spo-
ken unto you, are spryte and lyfe. Here you

Bartra-
me.

The bodelpe presence can
map se that Christ spake it of his owne flesh
& meant plapnly that it did nothing profite
as infideles did understand hym: ffor els it
geneth lyfe, as it is recepued of the fapth-
full in a misterp. ffor as Bartrame sapeth,
in this misterp of the body & bloud, is a spi-
rituall operacion which geueth lyfe. With-
out the whiche operacion those misterpes do
nothing profite, for surely (sapeth he) they
map fede the body, but the soule they ca not
fede. Besides that the scripture sapeth, that
entreth in by the mouthe doeth not defile a
man, ffor as Christ sapeth, it is cast forth in to
the draught. And by the same reason it fo-
loweth that it doeth not sanctify or make a
man holp. But the sacrament entreth in by the
mouth: therfore it doeth folowe that (of it
selfe) it doeth not sanctify or make holp any
man. And of this text shuld folowe two in-
conueniences, yf the sacrament were the na-
turall bodye of Christe. ffirst it shulde fo-
low that the body of Christ shuld not sancti-
fye the fapthful, because it entreth in by the
month. And agayne it shulde folowe, that
the body of Christ shuld be cast out into the
draught, whiche thyng is abomynable.
Wherfore it melle nedes folow that the sa-
crament can not be his naturall bodye.

Furthermore Christ wold not suffer that
devout womā which of loue sought hym at
his

his sepulchre to touche his naturall bodye,
because she lacked a pount of fapth, and did
not counte him to be equal with his father.
And muche more it shal folow that the wic-
ked which hane no faith nor loue towardes
him, shall not be suffered to eate his fleshe
with their teth, & swallowe it in to their un-
cleane bodyes: for that were muche more
then to touche him. And yet notwithstanding
they recepue and eate the sacrament. Wher-
upon it shulde folowe, þt the sacrament were
his naturall bodye, that they shuld inde-
cate his bodye. Whiche thing maye be re-
counted a blasphemynge agaynst God. More-
over Christ saþeth, he that eateth my fleshe
& drinketh my bloud dwelleth in me, and I
in him: Now we knowe right well that the
wicked do eate the sacrament, & yet neþher
dwell in Christ, nor Christ in them. Wher-
fore it must folow that the sacrament is not
the very flesh of Christe. And surelpe I can
not excuse them of blasphemynge, whiche so di-
rectly do contrarie Christes wordes. How ca
you auoyde these vertes which Christ spea-
keth vnto his disciples saying: Yet a lytell
while am I with you, and then I depart to
him that sent me: & againe, it is expediet for
you that I depart: for except that I depart
that comforter shal not come unto you. And
agayne he sayeth: I forsake the worlde

Ioan. 6.

Ioan. 6.

S.ij and

The bodelpe presence can

Ioan.6. and go to my ffather. And to be shorte, he
Mat.25. saþeth: poore men pe shall euer haue wþþ
Mat 14. you, but me shall you not euer haue. Now
Joan.12. we knowe ryght well that his Godhead is
in all places, and that as touching his god-
head he forsoke not the worlde, when he as-
cended unto his ffather. Wherfore it must
neades folow that he forsoke it as touching
his fleþe and manhode. And therto agreeth
the expositions of þ Sanct Aulien, and þþl
gentius before alleaged, þea and all other
olde f. & hfull fathers. Now þf he haue for-
saken the worlde as touchynge the presence
of hys naturall fleþe and manhode (as all
doctours defyne) then meāt he not that his
naturall fleþe shulde be present in the sacra-
ment, to be eaten with our tethe. And ther-
fore though Christ so tel you, yet must you
take hym as he meaneth, or els you be begg-
led. For þf þe thynde that God both mape
and wþll fulfyll, and verypþte all thynges
according to the letter as he speaketh them,
I mape call you an obedyent man as saint
Bernard doeth his Monke Adæ. And mape
saþ (as he doeth) that þf that be the ryghte
wþþ, so simplþe to recepue all thyng, we
mape put out the teþte of scripture whiche
warneth vs to be wþþe as serþtes. For the
texte folowing is sufficþnt, whiche wþþ-
deth vs to be sympþle as doves,

Wþþ

Whp doeth pour master shippe graunte
a necessarpe allegorp, when Paule sapeth,
Chrysste is a stone, or when Chrisste sapeth,
that he is a dore? The scripture sapeth, he is
both twayne. And syth God so sapeth, he is
able to make it. And therfore by pour rea-
son we shall neade none allegorp in al scrip-
ture, and then he that is moste symple and
folishe, mape be counted moste fapthfull.
And so shall we neade no fapthfull ffao-
thers to expounde the texte, but it shall be
moste merpte, to beleue the letter. Thys I
venpe not, but that God coulde haue done
it, yf he had so intended, when he spake the
wordes: But now the scripture standynge
as it doeth, I thinke he can not do it. As by
example. I thinke that God by the bloude
of hys sonne Chrysste myght haue sauied all
men, both fapthfull and vnfapthfull, yf he
had so intended, and that it had so pleased
hym. But now the scripture standynge as
it doeth, I save he can not do it, and that
it is impossible for him. ffor then he might
make his sonne a spar, which sapeth, he that
beleueth not is damned. And agayne, he Ioan.3.
that beleueth not shall not see lyfe, but the
wrath of God abydeth vpon hym. And
euuen as it is impossibile to stande with the
procelle of scriptures (wherein God hath
declared hys wyl) that the vnfapthfull

H.ij Shulde

The bodely presence will not
chulde be saued, although God might haue
done it at the synt yf he had so wolde. Looke
wyse it is impossible the scriptures stādying
as they do, that the natural body of Christ
chuld be present to our teth in the sacramēt.
And as for our fapth, it needeth not to haue
hym present in the bēade. For I mape as
well eate hym and drynke hym through
fapth, that is to saye: beleue in hym, as
though he were as present in the sacramēt,
as he was hangyng vpon the crosse.

And because you saye, that my naturall
reasons be not worth the reasonyng, I wil
alleage you some mo, to se what you cā say
to them. First euery sacramēt is the signe
of an holpe thyng; but the sacrament of the
aulter is a sacrament (as all fapthfull men
confesse) ergo it muste folowe that the sa-
crament of the aulter is the sygne of an ho-
lpe thyng. Now yf it be the sygne of an
holpe thyng, then it is not the holp thing
it selfe whiche it doeth spgnifys and repre-
sent. Whyp shuld we then feare, to call that
bēade a sygure, that is to saye: a sacrament
of that holpe body of our Lorde and Sau-
our.

Besydes that I wolde knowe of what
necessyte or profyte his fleshe muste be pre-
sent in the sacrament. For the presence of
his flesh can no more profyte vs, then doeth
the

the remembraunce of hys bode, but thys remembraunce mape as wel be done by the sacrament, as though hys bode were present. And therfore lyth God and nature made nought in fayne, it followeth consequentlpe, that thys naturall fleshe is not there, but ouelpe a memoriall therof.

Furthermore, the ende and fynall cause of a thyng is euer better then those thynges whiche are prouyded for the ende (as the house is better than the syne, stone, and tymber, which are prouyded for the house) but the ende and finall cause of the sacrament is the remembraunce of Christes bode: and therupon it muste folowe, that yf the sacrament be hys naturall bode, that the remembraunce of Christes bode shuld be better then hys bode it selfe. Whiche thing is to be abhorred of al faythful men.

It were sondnes to fayne that the soule dyd otherwysse eate then do the Angels in heauen, and theyr meate is ouelpe the iope and delectacion that they haue of God and of hys glorie: And euen so doeth the soule whiche is here vpon the earth eate through fayth the bode of Chryst, whiche is in heauen. ffor it deliteth and reioyseth whyles it understandeth through faythe, that Chrysste hath taken our spynes vpon hym, and pacysged the ffathers wrath.

The bodely presence will not
Merpther it is necessarye, that for that or
for thy s cause, that his fleshe shuld be pre-
sent. for a man mape as well loue and re-
stolle in the thyng whiche is from him, and
not present, as though it were present by
hym of that maner.

Moreover, the breade is Christes bo-
dye, even as the breakynge of the breade is
the death of his bode. Now the breakynge
of breade at the maundre is not the verre
death of Christes bode, but onely a repre-
sentacion of the same (albeit the mynde
through fayth doeth spirytually beholde his
verre death) and even likewysse that natural
breade is not the verre bode of our Lord,
but onely a sacrament, signe, memoriall, or
representacion of the same, albeit through
the adiunction therof, the mynde through
fayth, doeth spirytually beholde the verre
body. And surely of a man be faythful, the
sperte of God worketh in his herte verre
swetelpe at his communion.

Finally, it was not lawfull to eate or drin-
ke the bloud not onely of man, but also of a
brute beast, & the Apostles them selues mo-
ued by the rule of charite, did institute that
men shuld abstayne from bloud, somwhat
faououring the infirmitie of the Jewes. Now
of the Apostles had targht (as ye do) that
in the Sacrament hys verre fleshe and
bloud

blonde is eaten and dronken wþt the teeth
and mouthe of fapthfull and vnfapthfull,
þwhat coulde haue bene a greater occaſion
to haue excluded the Jewes from Christes
faith even at ones? Thynke pou that the
Apostles wolde not haue bene to ſcrupu-
lous to haue dronken his verry bloode, ſeing
it was ſo playne agaynſte Moses lawe, þt
þhey had underſtande hym ſo groſſelype as
ye do? Peter had a clothe ſente downe from
heauen, in which were all maner of beaſtes
forbidden by the lawe, and was commaun-
ded to ſle and eate them. And he anſwered,
God forbyd, þt I never eate any vncleane
þyng, meaninge therby that he never eate
any thinge forbydden by the lawe. Wher-
of it muſte neadeſ folowe, that either he ne-
ver recepued the sacrament (which is playne
false) or elſe that he more ſpirituallype under-
ſtoode the wordes of Christes maundpe þe
þe falſelype fayne. For it was playne for-
bidden by þ lawe, to eate or drinke any ma-
ner of bloode. And I know but one reaſon, obiectyv
that þey haue which þey counte as inſolu-
ble: how be it by goddes grace we ſhal ſoo-
ne auopde it. Their reaſon is this. Paul ſa-
yth, he that eateth & drinketh this sacrament
vnworthelype, ſhalbe gyltpe of the bodys &
bloode of the Lord. Now ſaþ þey, howe
ſhoulde þey be giltie of the Lordes body &

H v bloode

Acl. 10.

Walter More

blood which receive it unworthely, except it were y verp body & bloode of the Lorde.

Solutio. This argument I sape, is verpe weake and slender. ffor I can shewe manye examples by the which it may be dissolued. ffor he that despyseth the Kinges seale or letters offendeth agaynst his owne parson, and yet y Letters or Seale is not his owne parson. He that vppolentlpe plucketh downe his graces Armes, or breaketh his brade Seale with a fur poufe mynde or with vilenesse, committeth treason agaynst his owne parson. And yet his Armes & brade Seale are not his owne parson. He that clippeth the Kinges coine, committeth treason against the Kinges parson and the commo wealth; and yet the money is neither his graces parson nor the commo wealth. And therfore your argument is but weake and slender. ffor even as a man doth offend against the Princes parson by despisinge his Armes, Seale or Letters, so doth a man offend against Christes body and bloode, by abusinge the sacrament of his body & blood, although he be not there present, as y Kinges parson is not presente in his Armes, Seale, or Letters.

Besydnes that S. Paule saþeth, that evry man whiche prayeth or preacheth with couered heade shameth hys heade, and hys heade is Christe: shall we therfore Imagin that

that Chryste is naturallþe in euerþe mans heade, as your argument concludeth? For soþt that were a preþte fantasþe. If þnally S. Ansten sapeth, that he doþ no leſſe synne whch negligentlye heareth the wordes of God, then doþ the other whiche unþorþ the lie receþueth the sacrament of Christes bodþe and bloode. Now þf this be true, thþ is your reason not worth a ryþe, for Christes naturall bodþ is not in þþ worde which is preached, as all men knowe. And yet he spymeth no leſſe that negligentlye heareth it, then doþ he that unþorþ the lie receþueth the sacrament. And thus you see their insoluþle argument easelþe dissolved.

¶ But now muste this ponge man conþder agayne that he hym selfe confesseth, that þþ cause for which him selfe sapeth, that Chryste in so sapenþe dyd so meane, is because þþ he shuld haue ment so, it was impossyble to God to bryng his meaninge aboutþ: that is to saþe, that Christes bodþe might be in two places at ones. And therfore but þf he proue that thyngis impossyble for God to do, els he confesseth that God not onelye sayde it but also mente it in dede. And yet ouer this, þf Christ had never saide it, yet doubt I nothinge, but he is able to do it, or els were there somewhat that he coulde not do: And thþ were God not almightye.

¶ Here

Master More

ffrþt.

Here Master More wolde myre me
wþth his sophistrie, and wþth wþles wolde
wynne his spores. ffo: as he before dyd dis-
cانت on these wo:des, can, and impossyble,
¶ wolde haue made men beleue þ I meante
it coulde not be, because it coulde not be by
reason, ¶ that I mente it was impossyble,
because reason coulde not retche it: So now
he dþsputeth with lyke maner of sophistri-
eacpon, concludinge that I confesse that it
is impossyble and can not be, because that
þf God shoulde so haue mente, it was im-
possyble for God to bryng his meaninge a
bought. Deare breþren, this babylþnge is
suffycientlye discussed alreadpe. ffo: I men-
te not þ it was impossible for God to bringe
it about, þf he had so mente, but I mente þ
it is impossyble to stande with the processe
of the scripture whiche we haue recepued,
And I sape more ouer, that though it was
possible for God to haue done it (þf it had
pleased hym) yet now, þ scripture thus stan-
dþnge, it is impossyble for him to do it. ffo:
then he muſte make his sone a lþter. And I
saþe, that þf he had so ment as the letter stå-
deth, that he wolde then haue geue vs other
scripture, and wolde not haue sayde that he
muſte departe to hym that sente hym, with
other textes as are before rehearsed.

And where Master More saþeth, that
þ

playeth the sophyster.

59

þf there were somwhat that he coulde not
do, than were God not almighty. I saye it
is alame for oure Prelates that they haue
gotten suche an iugraunte proctoure to de-
fende them. And I am sure that them selues
coulde haue saide moche beter. ffor els how
shulde they enstructe other and leade them
in the ryght wape, þf they them selues wer-
re so rude and unlearned? Shulde they not
knowe what thys meaneth, that God is al-
mighty, whiche is a pece of the fyreste ar-
ticle of oure crede? Then howe shoulde
their shepe haue any sure spght? More thin
þe th that God is called almighty, becau-
se he cā all thinges. And þe in dede it shuld
folowe that he were not almighty. ffor all
thynges he can not do, he can not saue the
vnsapthfull, he can not resto:re þþg þnpte
ones vpolated, sapeth S. Thomas and also
(as I remember) S. Hierome wrptinge of
þþg þnpte unto Paule and Eustochium: he
can not synne sapeth Dunce: he can not de-
nye him selfe sapeth S. Paule Now þf this
mans learninge were alowd, then myght
not God be almighty, because there is sum-
what that he can not do. But they that are
acustomed with scripture, do knowe that
he is called almighty, not because he can do
all thinge; but because there is no superiour
power aboue him, but that he maye do al-
þþ

2. Tim. 2

Master More

he wil; & al y^e hys pleasure is to do that may he bringe to passe. And no power is able to resiste him. But he hath no pleasure nor wil to make his sone alþer nor to make his scripture false, & in dede he may not do it. And yet notwithstanding he abþdeth almygh tye. for he may do all thyngē that he wyl.

More.

+ Then master More as tolþyngē the reason of repugnaunce saþeth, that manþynges mape seame repugnaunce both to hym and me, which thynges God seeth how to make them stande together well enough, and addeth suchē blinde reasons of repugnaunce as induceth many men into a greate errore: some asctyþyng al thing unto descrence without any power of mans fre wyl at all. And some geuinge all to mans owne wyl. And haue no force spight at all to the prouidence of God, and all because the poore blinde reason of man can not see so farre, as to perceþe howe Goddes p[ro]p[ri]et[ies] & mans fre wil can stande together, but seame clearche to be repugnaunce.

þryþ.

As for his dypgressyon of mans fre wyl, I wyl not greatþe wrestle wþth hym. But ihys one thyng I mape save, that yf the soule of God delþuer us, then are we herþe free. And where the scripture John. 8. of God is, there is fredome. I meane not 2. Cor. 3. fredome to do what you wyl; but fredome from

From spyme, that we may be the seruauntes Roma,⁶
of ryghtuousnes. But ys we hane not y spi-
rite of Christ, then wyl I sape with S. Au- August.
sten, that our fte wyllis fretched, & can do de spirit
nought but spyme. And as towchinge suche et litera-
textes of repugnaunce, ys they be so diffuse
that mans reason (whiche is the light of his
understandinge) can dot attayne to set them
together, then were you breste to make them
none articles of our fapthe. ffor I thinke as
manys as are necessarie unto our saluaciō,
are contynued in the Crede, whiche I thinke
euery man beleueth: I beseeche you lape no
bygger burthen vpon vs then those fapth-
full fathers dyd, which thought that suffi-
cient. And then I am sure, we shulde have
fewer heretikes. ffor I never hearde of here-
tiche that euer helde agaynst any artikle of
our Crede, but al y pe dyffame by this na-
me, are onelpe put to death, because they say
that we are not boide to beleue euery point
that the lawes and tirannie of y cleargye
alowe and mapnepne, which thinge howe
true it is (blessed be God) is meatelpe well
knowen alreadp. ffor els had I and manys
mo bene deade before this daþe.

+ I wote well that manys good folke ^{Mose}
hane vised in this matter in aypre frutefull
examples. As of one face beholden in dimer-
se glasses, and in euery pece of one glasse
brokenn

Master More

broken in to twentye, and of one worde conninge whyle to an hundreth eares at ones; and the spght of one lytle eye presently beholdynge an whole greate contrpe at ones, with a thousande such e metuelles suche as those that see then daisye done (and therfore meruell not at them) shal yet never be able, no not this yonge man him selfe, to gene such a reason by what meane they may be done, but that he may haue suche reþugnaunce layde agaynst it, that he shall be fayne in conclusyon (for the chease and molte eupdent reason) to saye, that the cauſe of all these thinges, is because God that hath so caused them to be done, is almighty of hym selfe, & may do what hym list.

Frþth.

¶ As thouchinge the examples þ Master More doth here alleage, I mayne foone make awere unto them. For they that are lyke oure matter, make cleane agaynst hym, and the other can not make for hym. The glasse I graunte is a good example. For even as þ glasse dothe represent þ very face of man, so doth this sacrament represent the bodye and blode of Christ. And lyke as euery pece of the glasse doth represent that one face, so doth euery pece of that sacrament represent that one bodye of Christ. But every man knoweth right wel that though þ glasse represent nys face, yet þ sub-

substaunce of the glasse is not my verpe face
nepther is my verpe face in the glasse. And
euen so though the Sacrament do represent
the bode of Christ, yet the substauence of
the Sacrament is not hys verpe bode (no
more then the glasse is my face) nepther
is hys verpe bode in the Sacrament, no
more then my verpe face is in the glasse. And
thus thys erample maketh wel for vs. And
for that one worde commynge whole to an
hundreth peares, I saue that worde is but a
sound & a qualite, and not a substauence, and
therfore it is nothing to our purpose, and
can not be shewed to Christes bode which
is a substauence. And as concerynge the
spght of the litle epe, I saue that though the
epe discrye and see an whole contrey, yet is
not that whole contrey in the epe: but as the
contrey is knowne by the sighte of the epe
(though the contrey be not in it) so is the
death of Christ and his bode breaking and
bloud sheding knowne by the Sacrament,
though his naturall body be not in it. And
thus his eramples make nothing with him,
but rather muche agaynst hym. And where
he saþeth that the yonge man hym selfe can
gane no reaſon, by what meane they mape
be done: I mape save unto his malterſhip,
that whan I was ſeven yeare yonger then
I am this day, I wold haue bene alhained

J yf

Master More

þf I coulde not haue geuen an evident reason at the Hustens in Oxforde before the whole uniuersite. And albeit I now bouche saue not to spende labour & paper abought Arift. doctrine, yet haue I so much touched his exāples, that he may be wryte of them.

More

¶ Also I can not se whyp it shuld be more repugnant that one bodye mape be by the power of God in two places at ones, then that two bodyes mape be together in one place at ones. And that point I thinke this ponde man denyeth not.

ffrth.

¶ The being of our bodye in two places at ones is agaynst nature, and scripture can nat allow it. But that two bodyes shuld be in one place semeth more reasonable. ffor I haue good experiance that though my bo dye can not be in two places at ones (bothe in the tower and where I wolde haue it be spde) yet blessed be God in this one place, I am not without companye. But þf master More meane that in one proper and seueral place, mape be two bodyes at ones, that I wil denye, tyll he haue lasure to proue it. And yet at the length I am sure, hys proue shal not be worth a podynge pypche. ffor I am sure it muste be. Ratione porositatis ut in igne & foco: nam penetrecionem dimensio nem nunquam probabit. And then he is as upghe as he was before,

¶ Motu

+ Now his laste reason with whiche he More, proueth it impossible for the body of Christ to be in two places at ones, is this. You cā (sayeth he) shewe no reason why he shulde be in many places at ones, & not in al. But in al places he cā not be: wherfore we must conclude that he can not be in many places at ones. This is a meruelous concluded argument. I am sure that euery child may sone se that this consequēt can never folowe vpon these two premisses of this antecedent.

When I made this reason and compyled my tretise I had no regard to the cauillaciōs of sūtle sophisters. For I thought no sophisters shuld haue medled with that meate. But neuertheles syth now I perceve that they principally are porynge vpon it, seeking some praye to set their teth a warke, in this booke I haue somewhat provided for them, and haue brought suche harde bones, that þt they be to buspe, maye chaunce to choke them. And yet is not the argument so feable as he sayneth. For the fyrst part (þt he list to consider the sence & minde, & be not to curious (where I say that they cā shewe no reason why he shuld be in many places, & not in all, is thus to be understand of wylle men, that the very reason and cause that he shuld be in many places must be because the body is so annexed with the godhed, that it

Master More

is in euery place as the Godhed is. Thys I sape, muste be the cause and reason of his being in manyp places. And neþher pou noz no man etis can iustely assigne any other. Now of this maiþorþ spyst proposicio thus vnderstante doeth the conclusion folow dy rectly. If or þf this shuld be the cause (as they muste neades graunte) and thys cause proued false by scripture, then muste they neades graunte that the thyng whiche so followeth of this cause, muste neades be false. And so is my purpose proued, and they concluded. As by example. The Astronomers sape: that the natural course of the sonne is from the Weste to the East. Now þf a man shuld aske them what is then the cause that we se hym dayly take the contrarie course, from the East to the West agaynst his nature: they answere. Beacuse the hevghest spere (whose course is from the East to the West) with his swyfte mouyng doeth violently draw the inferiour speres with him. This is the cause that they alleage, and no man can assigne any other. And now spyst I can proue this sense false by scripture (for scripture saþeth that the spere is fastened Heb. viii. and S. Austen expoundynge that texte imþroueth the Astronomers whiche al firme that it moueth) they muste neades graunte that the thyng whiche followeth of thys

This cause muste neades be false. And so we
mayne conclude agaynst them al, that the na-
turall course of the sunne is not from the
West to the East (as the Astronomers say)
but contrarie from the East to the West.
And lykewyse syth the cause that Chrys-
tus body shuld be in many places, is assignd
of learned men to be, because his body is
so annexed with the Godhed (whiche is in
every place) that it is also in all places with
it, and no man can assigne any other. And
this cause is proued false by scripture. So
when the wome sought Christ at his graue
an Angel gau the answere that he was not
there. But yf hys body had bene in every place, then had the Angel sped. Also Christ Mar. 14
sayde vnto hys disciples of Lazarus which Lvt. 16
dyed at Bethania. Lazarus is dead. And I
am glad for your sakes (that you maye be- Joan. 11.
lieue) because I was not there. Now yf hys
body were in everye place as is the God-
hed, then Christ sayde not trulie, when he
sayde he was not there. Therefore sith (as
I sayde) thys is the cause assignd, and yet
proued false by scripture, they muste neades
graunte, that the thyng whiche followeth of
this cause, must also neades be false. And
so we maye conclude agaynst them al, that
Christes body is in one place onely. And
now you may see how my consequent fo-

Master More

Iowe the premisses.

More.

+ ffor he can not further conclude, but that we can shewe no reason whyp ye shuld be in many places at ones. What had he wōne by that? Right he than cōclude therupon, that he coulde not be in many places at ones. As though it were not possible for God to make hys bōdye in two places at ones, but þe we were able to tell how, and whyp, and wherby, and shewe the reason.

Fryth.

þow farre I can cōclude is shewed im
mediatly before. ffor though of the bare
wordes as ye take them, it was hard to con
clude any thyng, þet haue I now declared
them, and so farre concluded, that you can
not auoyde them. And where he saþeth that
though they can shew no reason, þet I had
wonne nouȝt by it, I thynke he wolde be
angrye þe I shuld so answer. But surely
they are in good case, for it is þnough for
them to saþe, thus it is, and neade never to
shewe any cause or reaion whyp they so saþ.
ffor they are the churche & can not erre: so
that þe they teache contrary thinges, þet al
is good þnough. And when they se that no
man can make the scriptures to agre wþþ
their doctrine, then they saþe, that their doc
trine is true þnough; but no man can un
derſtād the scripture. And though the scrip
ture seme never so repugnaunt both to them
and

and vs, yet God seeth well þnough (ſaþeþ) how to ſet them together, and it is poſſible for God to make it agree, though they can not tel how. But this doctrine hath ſoþ
þnough deceyued vs for men haue ſene to longe with your ſpectacles, yet now (than-
hes be to God) they beginne to ſe wþth
theiþr owne eyes. And as touchynge howe
this matter was poſſible to God, and how
it is not poſſible, is ſufficiently declared be-
fore to all them that ſpille to loke.

+ Howbeit as for me (though I be not bounde to it) I am cōtent yet to proue, that
God maþe make the body of Christe to be
in all places at ones. And because this yong
man couldeþ that propofpcion wþth the o-
ther: so will I do also. And I wþll proue
therfore that God can make his body be
both in many places at ones, and in al pla-
ces at ones, by that that he is almighty, &
therfore can do all thyng.

¶ Now is the good man in his old dreame ffrith,
agayne, and thynketh that God is called al
mighty, because he can do al thinges. And
then in dede it shulde folowe that he were
not almighty. For all thinges he can not
do, he can not ſaue the unfaþful, he can not
reſtore virginitie ones violated, he can not
ſinne, he can not denye him ſelf. If this mas
learning were allowed, thaþ might not God

J.ug. be

Walter Mare

be called almighty, because there is somewhat that he can not do. But they that are accustomed with scripture, do knowe that he is called almighty, not because he can not do al thinges, but because there is no superior power aboue him, but that he may do althat he wil, & althat his pleasure is, may he bryng to passe. But he hath no wyl nor pleasure, to make his sonne a lypar, & to make his scripture false, and yet notwithstanding dyng he abydeth almighty & may do what he wyl. And euen as it is impossible to stade with the processe of the scriptures (wherein God hath declared his wyl) that the uncapthfull shulde be sauied (although at the fyrst God might haue done it, yf he had so wold) likewyse it is impossible the scriptures staidynge as they do, that the natural body of Christ shulde be present to our teth in the sacrament. And as for our capth it nedeth not to haue him present in the breade. ffor I may as wel eate him & drinke him through capth (that is to say, beleue in hym) though he continue still in heauen, as though he were as present in the sacrament, as he was hanging on the croise. But yet his masterlypp hath leste one thyng unproned, and that is even the myght of his purpose. ffor though he had proued (as he hath not) that God by his almightynes myght make Chrysostes hodye

bodye in maner places, and in all places, & in the sacrament, yet he forgotte to proue that God hath so done. And therfore albeit I dyd graunte hym (as I wyl not) that he myght so do, yet therof it doth not folowe, that he hath so done in ded. ffor God mape do maner thynges whiche he doth not. And therfore his argument doth not proue hys purpose. Nowe yf he do but thinke that god hath so done, I am well pleased and wyl not put hym to the payne to proue it. ffor anone ye shal see hym so iutaungled in brysars, that he shal not wete where to become.

¶ But yet this ponge man goeth about to proue this pointe by scripture. ffor except we graunte hym that pointe to be true, he sayeth that els we make the Angell a lyter that sayde, he is not here, and also that els we make as though Christes bodye in hys ascensyon dyd not go vp in the cloude in to heauen from earth, but onely hym him selfe in the cloude, and plapeth hoo ppppe & tarped beneth styll. Here in the ende he forgetteth hym selfe so fowle, that whan he was a ponge sophister he wold I dare say haue bene full sore ashamed so to haue ouerseen hym selfe at Oxforde at a peruse. ffor ye wote well that thynges whiche he sayeth, and whiche he muste therfore proue, is that y body of Christ can not be in euerye place at

Master More.

ones by no meane that God coulde make.
And the textes that he bringeth in for the
proue, sape no further but that he was not
in all places at ones.

Fryth.

There are two thinges disputed be-
twene master More and me: the one is whe-
ther God can make the body of Christe in
manye places, & in the sacrament. And ther-
in his masterhippe lapeth pena. ffor God is
almyghtye and may do all thynges.
And I sape nape, and affirme that God is
not called almighty because he may do all
thynges, but because he mape do all that
he wyl. And I sape that he wyl not ma-
ke his sonne a lyer, nor his scripture false, &
that he can not do it, & yet abydeth almyghty.
The other thinge is this, whether he have
done it or not. ffor albeit I did graunte him
that it were possyble, yet is he never yere
excepte he eyther can proue that he hath do-
ne it in dede, or els thynde that God hath so
done. ffor as I sayde, God can do manye
thinges which he doth not. And the contro-
uersie of this doubt is dissoluued by yere au-
gell and scripture, which (as master More
grauneth hym selfe) proueth that he was
not in all places at ones. And therof it folo-
weth, yere god hath not done it, although it be
possyble. And so is hys masterhippe at a
pointe. ffor yf I shulde graunte it never so
possy-

possyble, yet þe scripture prove that it be not so m dede, then is he never the nere his purpose, but moch the further from it. And this is euē it that I sapde before :that it was not possyble to stande w̄ the processe o f the scripture which we haue recepued . And nowe his masterhippe hath graunted it him selfe, which pou may be sure he wolde not do þe he coulde otherwise auoide it. And here pou map see how sore I haue ouerseane my selfe.

+ God forbyd that any man shulde be the more proue and readye to beleue thys pōnge man in this greate matter , because he saþeth in the begynnynge that he w̄þll b̄þnge al men to a concorde and a quietnes of conscience . For he bringeth men to the worse kynde of quietnes that it ap be devised, when he telleth vs as he doth , that euerþ man in this matter, mape without parel beleue whiche wape he lyfte . Euerþ man mape in euerþe matter without anþe counsell , soone set hym selfe at rest , þe he lyfte to take that wape and to beleue as he lyfte hym selfe , and care not howe . But and þe wape had bene sure , Sapnt Paule wolde never have shewed that manþe were in payell of spcknes and death also , for lacke of dyscernynge reuerentlye the bodþe of oure Lord in that sacrament , when they came to recepue hym .

¶ When

Marter More.

ffryth. When Christe shulde departe thys
Johu.15. worlde and go to hys father, he gane hys
dyscyples a comandement that they shuld
loue eche other, savenge by thys shall al me
knowe, that ye are my dyscyples, þf ye lo-
ue eche other, as I haue loued you. Thys
rule of charpte wolde I not haue broken,
whiche not wþstandinge is often in Jep-
pardie amonge faythfull folke. This thinge
considereth, I thought it necessary to aduer-
tise both partyes to saue this rule of char-
te, and proued in þ syrste chapter of my trea-
tise, that it was none artycle of the faith ne-
cessarie to be beleued vnder paine of dam-
nation, and therfore that they were to bla-
me þ wolde be contentious for the matter.
ffar syþ it is none article of the fayth, they
may lawfullye dyssent wþthout all Jeo-
perdye: and neade not to breake the rule of
charpte, but rather to recepue eche other ly-
ke weake brethren.

This I saye I proue in the syrste chap-
ter agaynst whiche master More maketh
no busynes, and improueth it not. Wherby
you may soone gather þ it is very true. For
els syþ his masterlyppre so laboureth in
these other poyntes, he wolde not haue lefte
that untouched you maye be sure. This is
the concorde that I wolde bringe the vnde-
r. And as towchinge quietnes of conscience, I
haue

playeth the Sophister.

hane knownen manyn that haue sore bene to-
bred with it. And amonge al, a certain ma-
ster of arte which dyed in Oxforde, cōfessed
vpon his death bedde, þ he had wepte lieng
in his bedde an hundred nightes within o-
ne peare space, because he coulde not beleue
it. Now þf he had knownen þ it had bene no
necessarþ article, what conforte & quietnes
shuld it haue bene vnto him. Furthermore,
euerþ man can not so quieth hym selfe, as
master More Imageneth. For there are na
tyme that thinke them selues no smalle folkes,
which whā they haue receyued some folishe
supersticion, eþþer by their owne Imag-
nation, or by beleuing their goslepes gospel
and olde wþfes tales, by & by thinke the cō-
tarpe to be deadly synne, & utterly forþ-
den by Churches gospell. As by example, I
knewe an house of religiou[n], wher in is a
parson that thinketh it deadly sinne to go ou-
uer a strawe þf it lyþ a crosse. And þf there
be upon the pavemente awþ painted picture
or any Image grauen vpon a deade mans
grawe, he wþll not treade vpon it, although
he shulde go a fore longe abowte. What is
this but vapne supersticio wherwith the cō-
science is combred and corrupted? Mayþ
not this be weded out wþ the worde of God,
þewþnge hym that it is none artycle of the
sayþ so to thyngke, and then to tell hym that

it is

The sacrament ought
it is not forboden by the scripture, and that
it is no synne. Now albeit his conscience be
so cankered y^e the ruske wyl not be rubbed
oute: yet with godes grace, some other wh^o
he hath infected wth the same, maye come
agayne to godes wrde and be cured full
well, which shulde never haue bene able to
quyete them selfes. And lukewysse there are
some whiche beleue as your superstitious
hartes haue informed them, and these can
not quyeth them selues, because they beleue
that you haue featched your doctrine out of
scripture. But when it is proued to them,
and they them selues perceyue that scripture
saveth not so, then can they be contente
to thynke the contrarie, and iudge it no syn-
ne at all. And as towchinge S. Paule, sure-
lye ye take hym wronge. ffor I wyl shewe
you wh^o it proesse he taketh, and how he is
to be understande. But because it is not pos-
sible to synyshe it in fewe wordes, I shall
deferre it unto the booke ende, and then I
shall declare hym at large.

More.

+ And what a fashyon is this, to saye
that we maye beleue y^e we lyste, that there
is the verre body of our Lorde in dede, and
then to tell vs for a trouth, that such a fayth
is impossyble to be true: ffor god hym sel-
fe can never bryng it abought, to make his
body to be there.

¶ pf

¶ If a man take the bare wordes of ffryth,
Christe, and of synaplente be deceyued, and
thyngke that hys verpe bodye be in the sacra-
ment present to their teth that eate it, I dare
not sape that he synneth therin, but wyl
referre the mattee unto Goddes iudgement,
and yet wþþout doubt, I dare sape he is de-
ceyued. As by example, if a man deceyued
by the lyterall sence, wolde thinke that me
shulde preache to fþlles (as S. ffrauncis
dys) because Christe baddis his disciples go
preache to all creatures, yet wolde not I
thyngke that he synned therin. But wyl re-
ferre hym unto Goddes iudgement. But
yet I wene everþe woman that hath ame
wyte, wyl sape that he was deceyued.

+ I am verpe sure that the olde holpe ^{Moz.}
Doctours which beleued Chystes bodye
and blode to be there, and so taught other
to beleue, as by their bokes plapiche doth
spere, þf they had thought eyther that it
conide not be there or that it was not there
indeed, they wolde not for all the good in
this worlde hane wrate as they haue done.
ffor wolde those holpe men (wene pou)
haue taught that men be bounde to bele-
ue, that the verpe bodye & blode of Christe
is there, þf they them selfes thought that
they were not bounde therunto? Wolde
they

The sacrament ought

they make men honoure and worshyppe
that thyng as the very body and blode of
Christe which they shē seues thought were
not it. This gerte is to chidlysh to speake of.

Frþt.

That the olde doctours and capth-
full fathfers so taught or thought as pe cap-
te of them, is verye falle. For saint Aulsten
as I haue shewed, maketh wholspe for vs.
Welþdes that, there is none of the olde fa-
thers but they call it a sacramente, a myl-
treþe, and myltycall roate, which is not eatē
with teeth or belye : but wþth eates and
capthe. And as towchinge the honoure and
worshyppe done unto it, I sape it is
playne Idolatrþe. And I sape, that he falle
þpe reporteth upon the olde holp doctours.
For they never taught men to worshyppe
it, neither can he alleage one place in any of
them all which wold haue me to worshyppe
the sacrament. Peradventure he mape allea-
ge me certayne new felowes for hys pur-
pose, as Dunce, Dorbell, Durande, & suche
draſfe, which by their doctrine haue decep-
ved the worlde with damnable Idolatrþe.
But I speake of the olde holp fathers &
doctours, saint Aulsten, Ambrose, Hierome,
Cypriane, Cirille, Chrysostome, Fulgetius,
and suche other. These I sape, do not tea-
che the men to worshyppe it, and by that I dare
abyde. Of this pointe I am so sure, that I
wyl

wot to be worshipped.

73

We will use it for a contrarie argument, that his naturall body is not there present. For if the holpe fathers before named had taken this texte after the letter and not onely spirituallie, then in theyr workes they wolde haue taught men to worshyppe it, but they never taught men to worshyp this sacrament, therfore it followeth they took not the texte after the letter, but onely spirituallie. Now do I prouoke you to seke a proue of your purpose. Nevertheles I will not denye, but that these holy Doctours in spuerse places, do cal it his body, as Christ and Paule do, and so do we lykewise and saye also that this very body is there eaten. But yet we meane, that it is eaten wþþ fayre (that is to say by beleving that his body was broken for vs) and haue his body more in memorie at this maundeme then the meate that we there eate. And therfore Note, it hath the name of his body: because the name it selfe shuld put vs in remembrance of his body. And that his body is there chievely eaten, even more (through fayre) then the meate with the mouth. And so are they also to be understande.

+ Yet one great pleasure he doeth vs, more, in that he putteth vs all at libertie, that we maye with oure parell of damnacion believe as we dyd before; that is to wete, that

The sacrament ought
in the blessed sacrament the whole substance
of the breade and the wyne is transmuted &
chaunged in to the verpe bodye and bloud
of Chirst. for we maye wþout parell
of damnacion beleue thus, as hym selfe
graunteth that we maye, then graunteth he
that we maye also without parell of dam-
nation beleue that he hym self speth, whete
he sapeth, the trueth of that beleue is im-
possible.

Scriþ. ¶ The beleuyng of this popule, is of it
selfe not damnable, as it is not damnable
to thinke that Christe is a verpe stone or a
wyre, because the litterall fense so sapeth: or
þt you beleue that you ought to preache to
þpihes and go Christen them another while
as þt do belles. And I insire you, þt there
were no worse mischierf hat ensued of this
belene, then it is in it selfe, I wolde never
haue spoken agaynst it. But now there fol-
loweth upon it damnable Idolatrye. for
through the beleue that his bodye is there,
men fall downe and worshyp it. And thin-
king to please God, do damnable sinne a-
gainst him. This I saye, is the cause that I
so earnestly wryte agaynste it, to avoyde
the Idolatry that is committed through it.
Parte of the Germaines do thinke that his
naturall body is present in the Sacrament,
and take the wordes fleshlye, as Martyn
taught

not to be worshipped.

74

taught them. But none of them worshyppe it, for that Martin forbiddeth both in hys wordes and workes, & so (blessed be God) they auopde thit Jeoperdye, whiche thyng pf you will also graunte and publishe, but this one proposition, that it ought not to be worshypped, I promise you I will never wrpte agaynst it. ffor then is Jeoperdye taken awape, and then I am cōtent that your master ship thynke I lye. But in the meane season I must thinke that ye fulfil the world with damnable Idolatrpe. And thus haue you also answere unto the cōclusion, which you alleage out of the kinges graces boke. ffor I saye in your wape is no hurte, as long as you do but onclye beleue the bare wordes of the teate, as S. Fraunces dyd, whē he preached to fyshes. But pf through the occasyon of those wordes, ye fall in to the worshyping of it, then I saye, that in your wape is vndoubtedt damnable. And so is there great Jeoperdye in your wape, & none at all in ours. ffor though he were therē in dede, yet do not we spyne pf we worshippe it not. ffor we are not commaundered to worshyppe the sacrament. But pf he be not there, then do you damnable Idolatrpe.

B.ij

The

The confe- cracyon of the Sa- crament.

290.



Owe as for an other
guernes of every mans con-
science this pouge man lyd-
deth euer ye man be bold, whe-
ther the blessed sacrament be
consecrete or vnconsecrete (for though he
moste special ly speaketh of the wyne, yet
he speacheth it of both) & lyddeth not care,
but take it for all that vnblessed as it is, be-
cause the prieſte (he ſapeth) can not deceiue
us nor take from us the profyte of Chriftes
inſtitucion, whether he alter the wordes or
leauē them all vnſayde. Is not this a won-
derfull doctrine of thys pouge man. We
knowe well all, that the prieſt can not hurt
us by hys ouerlyght or malice, þf there be
no faulter upon our owne partye, for that
perfection that lacketh upon the prieſtes
part, the great merche of God as we truſt
of his owne goodnes ſupplieth it. And ther-
fore as holpe Chriſtſtome ſapeth, no man
can take harme but of hymſelf. But nowe þf
we ſe the thyng dyſordred our owne ſelf, by

the

the p̄iest, and Christes institution broken,
þf we than weting þy recepue it unbleſſed &
unconſecrated, and care not whether Chri-
ſtes institution be kept and obſerved or no,
but reaken it is as goold without it as with
it, then make we our ſelues partakers of the
faulte and lose the profite of the sacrament,
and recepue it wþth damnacþon; not for
the p̄iestes faulte, but for our owne.

¶ I had thought that no Turke wolde
have wriſted a mannes wordes ſo unfapth ſcrþy.
fullpe. þfo: he leaueth out al the pþth of my
matter, for my wordes are theſe. I will
ſhewe you a meanes how þe shall euer re-
cepue it accordyng to Christes institucþon,
although the p̄ieste wolde wþthdratwe it
from you. If p̄ieste þe neade to haue no re-
pect unto the p̄iestes wordes, whiche my-
willeth it. þfo: þf þe rememþer for what en-
tent Chriſt byd institute this sacrament, and
knowe that it was to put vs in remembraſice
of his bodye breakyng and bloud ſhedding,
that we myght geue hym thankes for it, &
be as ſure of it through fapth accordyng to
his promyſes, as we are ſure of the breaſe
þy eatyng of it: þf as I ſaþ, þe rememþer
þys thyng (for whiche intent onelþe the
p̄ieste ſpeaketh thole wordes) then þf the
p̄ieste leauie out thole wordes or part there
of, he can not hurtie you. þfo: you haue al-
l.ij. ready

The consecracpon

reaby the effect and synall purpose for the
which he shuld speake them. And againe þe
he shulde wholy alre them, yet he can not
decepcne you. For then þe be sure that he is
a lyer, and though you se the prieste bryngē
you the wine vncossecrated, yet never stypke
at that. For as surely shall it certifike your
conscience & outward fenses though he con-
secrate it not (so thou consecrate it thy selfe:
that is to sape, so thou knowe what is meant
therby, and geue him thankes) as though he
made a thousand blessings ouer it. And so
I say that it is ener consecrated in his hert
that believeth, though the priest consecrate it
not. And contrarw wylle þe they consecrate
it never so muche, and thy consecration be
not by, it helpeth the not a rishe. For except
thou know what is meant therby, & believe,
geyng thankes for his body breaking and
bloud weadynge, it can not profyte the.

Note.

+ Nowe where you sape, that þe we
se the thynge disordered by the priest, and
Chrystes institution broken, and wetinglye
recepcne it, we make our selfes partakers of
the cryne.

Sixt.

☞ I answere that þe reformacpon
therof lape in our handes, then sayde you
trouth, but syþt thys is wryten to pypuate
persons which mape not reforme this mat-
ter, and that the reformatcion therof resteth
onlyg

onely in the hande of your Prince and War
spamente (for the errout consisteth not in
the misorderynge of the matter by one prest
onely, but rather of the doctrine of them al,
saupnge suche as God hath lyghtened) to
these priuaye persons I saue that your doc-
tryne shulde soner be the occasion of an in-
surreccyon (whiche we laboure to eschewe)
then any quyeting of them by Christes doc-
tryne. And therfore syth there is an other
wape to the wood, saupng all upright, we
wil auopde that parcellous path. But when
ye se Christes institucion broken, & the one
kynde left oute vnto the lape people, whyp
are ye partaker therof?

+ How be it as for hys beleue that ta- Mose,
keth it no better, but for bare breade & wyne
it maketh him littell matter consecrated or
not, saupng that the better it is consecrated
the more it is euere nespous to hym that re-
ceyueth it, haupng hys conscience combred
with suche an execrable heresye, by which
well apereth that he puttech no differēce be-
twene the body of our lord in the blessed sa-
cramēt & the comon bread þ he eateth at his
diner. But rather he estemeth it leſſe. ffor þ
one pet I thinke oþ he beginne, þf he lacke a
priest, he wil blesse it hym self, as for þ other
he car eth not, whether it be blessed or not.

¶ What I reaken it more then breade ffor
þis and

The consecracyon

and wþne I wþl shewe you hereafter in declarynge the mynde of S. Paulus vpon this sacrament, and that in the conclusiou of this boke. And in the meane season I wþll sape no more but that he helpeth me. And as for theiþ blessings and consecracyon profyte not me, except I consecrate it my self wþth earth in Christes bloud, and with genuynge hym prapse and thankes for his inestimable goo dnes, whiche when I was his enemye reconciled me unto his ffather by his owne death. This consecracion must I set vp, þf I will haue any profyte of his death whiche the sacrament representeth vnto me. And þf I my self do thus consecrate it, then shal I be sure of the frute of his death. And I sape agayne, that as the þriesters do now vse to consecrate it, it helpeth not the poore comons of a rþshe. ffor their consecracyon shulde stande in preachynge vnto them the death of Christ whiche hath deliuered them out of the Egypt of sinne, and from the kyngre fornaise of Pharan the devill.

And as for theiþ waggyng of theiþ syngers ouer it, and sayinge sixe or seauen wordes in Latyn, helpeth them nothing at all. ffor how can they beleue by the meanes of his wordes when they knowe not what he saþeth? And as towþyng the dapeþ and common breade that

I eatte

I eate at my dynner, whether I haue a
prieste or not, I blesse it wþþ my harte (þ
not with my fyngers) and hartelpe geue
God thankes for it. ffor þe I haue an hun-
dredþ priestes to blesse it, yet am not I excu-
sed therþpe. ffor excepte I blesse it my selfe,
it profþteth me no more then þe it were un-
blesſed. And I blesse it my selfe, than I care
not what the þrieste prate. ffor as longe as
I vnderstande him not, it profþteth me no-
thinge. But in good fayþ I wene the Bys-
shoppes and their proctoure wote not what
a blesſyng meaneth. Therfore deare breþerē
harkē to me. To blesse God, is to geue him
prapse & thākes for his benefyttes; To bles-
se a kinge or a þrince, is to thanke him for
his kindnes, and to prape to God for hym,
that he mape longe regne to the laude of
God and wealth of his commons. To bles-
se a mans neighbour, is to prape for hym &
to do hym good. To blesse my bread or mea-
te, is to geue God thankes for it. To blesse
my selfe, is to geue God thākes for þy greate
benefyttes that I haue receyued of hym,
and to prape God that of his infynite good-
nes he wþll increase those gþftes that he
hath geue me, and fynishe his worke whiche
he hath begonne in me, vnto hys laude and
prapse. And as towchynge thys fleshe, to
sulþyll hys wþll in it, and not tu sparre it,

¶

To bles-
se.

K **v** **but**

The mpracles profie not
But churge cutte and burne it, onelpe that it
maye be to hys honoute & glorde. This is
the forme of blesyng, & not to wagge two
fingers ouer them. But a lache, of this bles-
syng our Bpshoppes be ignorant.

more.

+ But as for those that are good fiaith,
full folke, and haue any grace or any spar-
kle of reason in their heades, wyl (I vere-
ly thynke) never be so farre ouerseane as in
this article (the truthe wherof God hath him
selfe testified by as many open miracles as
ever he testified any one) to beleue this pōge
man vpon hys bareyn reasons agaynst the
fayth & reason both of all olde holp writers
& all good christē people this. xv. L. peares.

frþth.

¶ As for the mpracles, I metuell not
at them, neþher map they make me the soo
ner to beleue it. ff or Christe tolde vs befo-
Mat. 24. re that such delusions shulde come, that
þf it were possyble, the verþ electe shulde
2. Tes. 2. be deceyued by them. And S. Paule exor-
teth vs to beware of such spynnes and wo-
Den. 13. ders. And therfore I do as Moyses teacheth
me when I here of such a wonder, then
I sayght I loke vpon the doctrayne that is
annered wþth it. þf it teache me to referre
all the honoure to God and not to creatu-
res, and teache me nothinge but that wþll
stande wþth Goddes worde, then wþll I
sayþ that it is of God. But þf it teache me
suche

such thynges as wþll not stande with hys
worde, then wþll I determinne that it is do-
ne by the devell, to delude the people wþth
damnabile Idolatrie. When Paule and
Barnabas preached at Lystra & had done a
miracle amonge them, the people ranne &
wolde haue done sacrefyce vnto them. But
the Apostles ranne amonge them and tare
thep clothes, crieng vnto them, spes what
do pou? We are euē corruptible men
as pe are, and preache vnto you, that you
shulde leaue thys wþyne superstition, and
worshyppe the living God, whiche made
heauen, earth, the sea, & all that is in the þ.
Here the Apostles refused suche honoure &
worshyppe. And therfore I am sure they
wolde not suffer their Images to haue it,
Now when I see a miracle done at any Im-
age, & percepue that it bringeth men to the
worshyppinge of it selfe, contrarye to the fac-
te & doctrine of the Apostles, whiche wolde
not recepue it the selues, I must neades con-
clude, that is but a delusion done by þ de-
uell to deceiue vs, & to bringe the wrath of
God vpon vs. Even so I say of þ sacramet,
sith þ miracles that are done by it, do make
me thinke otherwise the scripture wil, & can
se me to worshippe it: I doubt not but they
are done by þ devill, to delude þ people. Thou
wilt perauenture say, þ God wþll not suffer

hym

Act. 24.

The myracles prone not
hym to abuse the sacrament of his bode &
bloode. Besyrelpe, God wyl suffer it, &
doth suffer it, to see whether we wyl be
faythfull and abyde by hys worde or not.
And meruell not therof, for God suffered
hym to take vpp the verpe naturall bode.

Mat. 4. of his sonne Christe and set him vpon
a pinnacle of the temple. And after he toke hym
vpp agayne, and ledde hym to an exceedinge
mountayne. And therfore thynke not
but that he hath more powre ouer the sacra-
ment then he had ouer Christes owne bo-
dye. And therfore when they tell me, lo here
is Christe; lo there is Christ (as Christe pro-
phected) lo, he is at this aultre, lo he is at
that, I wyl not beleue them.

Neuerthe lesse yf I shulde graunte that
all the myracles whiche were done and as-
crysbed vnto the sacrament, were verytme
miracles & done of god hi selfe (as I doubt
not but some be true) yet there vpon it doth
not folowe that the Sacramente shulde be
the verytme naturall bode of Christe. For we
haue euident storpes that certayne perso-
nes haue bene deliuerted from bodelpe dys-
eases through the sacrament of Baptyme,
and yet the water is not the holpe Goode
nor the verpe thyng it selfe wherof it is
Actes. 5. a sacramente. The shadowe of Peter hea-
led many, and yet was not that shadowe
Peters

the presence of Christes bode. 79

Peters owne parson. We reade also that napkins and hande kerchers were carped from Paule vnto them that were sycke and possessed wþtþ uncleane sp̄rites and they recevued therþ healt. And yet it were neuer-
thelesse madnes, to thynke that Paules bo-
dye had bene actuallpe or naturallpe in
those thynges. And therfore thys is but a
verþ weake reason, to iudge by the mra-
cles the presence of Christes bode. And su-
relyþ you myght be ashamed to make so
slender reasons. ffor God mape worke my-
racles through manþe thynges whiche are
not his naturall bode. And as to wchynge
the olde doctoures whome you fayne to ma-
ke wþtþ you, and the trouth of your opp-
upon which you saþe hath bene beleueth of
all good Chyldren people this xv. L. pe-
res, is suffycyentþe declared before,
and proued to be but a popule of
þour olde poetrþe.

Ach. 19.

C Doctoure

Barnes dyd graciously es-
cape Master Mores han-
des.

Doctoure Barnes

More.



¶d alsofrire Bar-

nes, albept that as ye
wote wel he is in many
other thinges a brother
of this ponge mans set-
te: yet in this heresie he
sore abhorreth his here-
spe, or els he lyketh hym

selfe. ffor at his laste beinge here he wrote a
letter to me. Wherin he writheth that I lape
that herespe wrongfullly to his charge. And
meweth hym selfe so sore greued therwþþ
that he laveþ, he wþll in my reproche make
a boke against me. Wherin he will professe
and proteste his faith cōcerning this blessed
sacrament. But in þ meane season it well co-
tenteth me, that þþre Barnes being a man
of more age, & more ripe discretion, & a doc-
toure of dypynpte, & in those thinges better
learned then this ponge man is, abhorreth
this ponge manes heresie in this pointe, as
well as he lyketh hym in manþ other.

þrþ.

The more paure masterþyppre þrap-
seth Doctoure Barnes, the worse men may
lyke pour matter. ffor in manþ points he
doth condicne pour damnable doctrine,
as in his boke appeareth. And therfore þ
suche credence muste be geuen to hym, then
muche the lesse wþll be geuen to you. But
þer aduenture you wþll lape, that he is to
be

be beleued in thys popnte, although he erre
in other. Where vnto I answere, that ¶
yf you wyl consent vnto hym, I wolde
be well apayed, and wyl promise you to
wrpte no more in that matter. ffor in this
we both agre, that it ought not to be wor-
shipped, pea and (blessed be God) all the
other whome you call heretyckes. And so
both of vs do auoide the Idolltrye whiche
you wyrth so greate daunger do daplye com-
mitte. And therfore yf you folowe hys lear-
nynges, then am I content that you dissent
from me. ffor lette it not be worshipped, &
thynke as you will, for the is y parel passte.
And syth we agre in this popnt, doubt not
but we shall soone agre in the residue, & ad-
mitte eche other for faithfull brothers. And
where your maister shyppe saþeth, y he wo-
te you a letter protestinge that you laie that
herespe wroungfull to his charge, I thyn-
ke it was more wysdome for him twyse to
haue wrpten to you, then vnes to haue come
him selfe and tell you of it. ffor it was plap-
nelye tolde hym, that you had conspired his
death, and that not wyrthstandynge hys sa-
ue condynpte, you were mynded to haue
murthered hym. And for that cause he was
compelled both beynge here, to kepe hym
selfe secretelye, and also preuylye to depar-
te the realme,

Doctoure Barnes

¶ And blessed be God you haue suffis-
ciently pulblyshed your purpose in your
answere againte Willam Tyndall, whe-
re you sape, that you myght lawfullly haue
burnte hym. Here men mape see howe per-
challpe you are addycte to our prelates.
And howe prone ye were to fulfyll ther
pleasures contrarpe to our Princes prer-
ogative ryal. And thākes be to God which
gaine you suchē grace in the syght of our so-
ueraygne, that he shortely withdrawe your
power. ffor els it is to be feared ȳ you wol-
de further haue procedeth againte his gra-
ces prerogative, which thinge whether it be
treason or not, let other mē defyne. But this
I dare sape, that it is printed & published to
our Princes greate dishonoure. ffor what
learned man mape in time to come truste to
hys graces saue conduite or come at his gra-
ces instaunce or requeste, syth not onelpe the
spiritualte (which of their professyon resp-
ste his prerogative) but also a lape man
promoted to suchē preempnence by his gra-
ces goodnes, dare presunie so to depreſſe
his prerogative and not onelpe to sape, but
also to publyſhe it in prente: that notwithstanding
standynge hys graces saue conduite, they
myght lawfullly haue burnte hym.

But here he wolde sape vnto me as he
wothe in his boke, that he hadde forſapted
hys

his salue condupte, & therbye was fallen in
to his enemps handes. Wher unto I an-
swere, that this pour saying is but a vapne
glose. ffor I my self dyd reade the salue con-
dupte that came unto him, which had but
onely thys one condicion annexed vnto it,
that yf he came before the feast of Christ-
mas then nexte ensyng, he shuld haue free
liberte to departe at his pleasure. And thys
condicion I know was fyllid. How shuld
he than forfapte hym & salue condupte: But ma-
ster More hath learned of his masters our
prelates (whose proctour he is) to depresse
our Princes prerogatyve, that men ought
not to keape any promise wþth heretykes.
And so his salue condupte coulde not saue
him. As though the kynges grace might not
admyt any man to go and come frely into
his graces realme, but that he muste haue
leauue of our prelates. ffor els they myght
lape herespe agaynst the person, & so sleye
hem contraray to the kynges salue condupte,
whiche thing all wþse men do knowe to be
preindicial to thys graces prerogative toþ-
all. And yet I am sure that of all the tyme
of his beþng there, you can not accuse hem
of oure erþine, albeit (vnto pour shame) you
saye that he had forfapted his salue conduite.
These wordes had beþre extreme and
worthþ to haue bene loked upon, alþough

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they had bene wryte by some presumptuous Prelate. But that a lape man so hysghly promoted by his Prince, shulde speake them, and also cause them openly to be published amoung his graces comons, to depekte the estimation of his royall power, doeth in mynde, deserue correction. Notwithstan- dypng I leane the iudgement and determ- nation, unto the dyscrecyon of hys graces honourable counsell.

More.

+ And as for that holp praper that thys devout younge man (as a newe Christe tea- cheth all hys congregacyon to make at the receyvynge of this blessed sacrament) I wil not gene the par synghe of a peare, though it were muche better then it is, pullyng away the true fayth (as he doeth) from the Sacra- ment. Howbeit his praper there is so deni- sed, permed, and papnted with lassure and vndyce, that I truste euery good Chyrchien woman maketh a muche better praper, at the tyme of her howself, by faythfull affecti- on, & by Gods good inspiracion sodenly. Ffryth is an vnmete master to teache vs what we shulde prape at the receyvynge of the blessed Sacrament, when he wyl not knowlege it as it is, but take Christes bles- sed body for nothyng, but bare breade, and so litle esteame the receyvynge of the bles- sed Sacrament, that he forsyth lytle whe- ther

ther it be blessed or not.

¶ Where he discommendeth my prayer ffreþþ,
and saþeth, that I am an unmete master to
teache men to praye, seinge I take awape
the true fapþ from it, & saþeth that euerþ
woman can make a better when she receþ-
ueth the sacrament, I wolde to God that
euery womā were so well learned that they
coulde teache vs both. And surely I intēded
not to prescrþbe to all men that prayer one-
ly, but hoped to helpe the ignoraunt, that
they myght erþher speake those wordes, or
els (takynge occasyon of them) to saþe some
other, to the laude and prayse of God. And
as for your fapþ (whiche you call the true
fapþ) must I neades improue. ffor it wþll
not stande with the true texte of scripture,
as it plþnþpe appeareth. But to the fapþhe
in Chþstes bloude I exhorte all men, and
teache them to eat hys bode with fapþ,
(and not with teeth) whiche is by haupnge
hys death is continuall remembraunce and
digestþng it in to the bowels of the soule.
And because you so sore improue my prayer
to conclude my answer agaþst you, I will
rehearse it agapne. And let al men iudge be-
twene vs. Blessed be thou most deare and
mercifull ffather, whiche of thy tender fa-
vour and benignite, notwithstandinge our
griuous enemitez committed agaþst

L.ij the

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the, bouchesauedst to send thine owne deare
sonne, to suffice moste uple death for our re-
dempcion. Blessed be thou Christ Jesu our
Lord and saupour, which of thyne haboun-
dant pptpe consideringe our miserabile estate
willing lo tokest vpon the to haue thy most
innocent bodye broken and bloud shedde to
pouge vs and waixe vs whiche are laden
with iniquite. And to certpfpe vs thereof,
hast left vs not onely thy worderwhich map
enstructe our hertes: But also a visible to-
ken to certifye euern our outwarde sences of
this greate benefitte, that we shulde not
doubte, but that the bodye and frute of thy
passyon are ours (through fapth) as surely
as the bread, which by our sences we know
that we haue within vs. Blessed be also that
spaire of verpte whiche is sent from God
our father through our saupour Christ Je-
su, to lyghten our darke ignorance, and
leade vs through fapth into the knowledge
of hym which is al verpte. Strength we be-
leche the our fraple nature, and encrease
oure fapthe: that we maye prapse
God our most mercifull ffather,
and Chrst hys sonne our
Saupoure and rede-
mer. Amen,

A comparyson betwene the
Paschall Lambe, and
our Sacrament.

Now we shall shortly
expresse the pþth of our mat-
ter, and borowe the fþgnre of
the Paschall Lambe, whiche
is in all popnies luke unto it.

That the offeryng of the Paschall lambe
þþd spgnifpe the offeryng of Christes bo-
þpe, is playne by þanle whiche sapeth: 1. Cor. 5.
þypte our Paschall Lambe is offered vp
for vs. When the chylđren of Israel were
veryp sadde and heaþy for theþr sore oppres-
sion vnder the power of Pharao (for the
more miracles were shewed, the worse we-
re theþ handeled) God sente vnto them by
Moses, that euery houſhold shulde kþll a
lambe to be a sacryfþce vnto God, and
that theþ shulde eate hym with their staues
in theþr handes, theþr loþnes gyrded, and
showes vpon their fete: even as men that
were gopnge an hastþe iorneye. Thys
Lambe muste theþ eate hastely and make
a mercþe maiandþe. Now because theþ shuld
not saþe, that theþ coulde not be mercþe for
their oppression, and what coulde the lam-

Lij be

A comparyson betwene the Paschall
be helpe them: he added glad tydinges vnto it, and sayde: This is the passyng bye of
the Lorde. Whiche thys night shal passe by
you, and flee all the feste begotten within
the lande of Egypt, & shal deliuer you out
of your bondage, and bryng you into the
lande that he hath promised vnto your fa-
thers. Marke the processe and cōueyante
of this matter, for evn iþewise it is in our
sacrament. The Apostles were sadde and
heauy, partylly consyderynge the bondage of
synne wherwith they were oppressed, and
partylly because he tolde them that he muste
departe from them, in whom they dypd put
all theþ hope of theþ deliuerance. Whi-

Ioan.16. les they were in thys heauyness, Christe
thought to conforte them and to geue them
the seale of theþ deliuerance, and toke in
his hāde bread, blessed, & brake it, and gaue
it to his discipiles, saying: This is my bo-
dy which shalbe geuen for you. For thys
nyght shal the power of Pharaon the deuill
be destroyed, & to morow shal you be deli-
uered from the Egyppte of synne, & shal take
your iourneye towardes that heauenly mā-
son which is prepared of God for all that
lone hym. Now compare them together.

The Paschall lambe was institute and
eaten the night before the children of Israel
were indeede deliuered from Egyppte. Ep-
hetwysse

Lambe and our Sacrament.

82.

Item was the Sacrament institute, and
eaten the nyght before we were delpuered
from our spynes.

The Paschall lambe was a verpe lambe 2
in dede. And so is the sacrament very bread
in dede.

The Paschall lambe was called the pas- 3
spng bp of the Lorde whiche destroyed the
power of pharaon and deliuered them The
sacrament is called the bodye of the Lorde
whiche destroyed the power of the deuil and
delpuered vs.

As manyn as dyd eathe Paschall lam- 4
be in Iaphth, were very myry, and gaue God
great thankes. For they were sure the next
day to be delpuered out of Egypte. Likewise
as manyn as dyd eathe sacrament
in Iaphth, were myry and gaue God greate
thankes, for they were sure the nexte daye
to be delpuered from theyr spine.

They that dyd not eathe Paschall lam- 5
be in Iaphth, coulde not be myry. For they
were not sure of delpueraunce from the po-
wer of pharaon. They that did not eathe
Sacrament in Iaphth, coulde not be myry ;
for they were not sure of delpueraunce fro
the power of the deuill.

They that beleued the woorde of the
Lorde dyd more eathe passyng bp of the 6
Lord, which shuld delpuer them, then they
Lxxij dyd

A comparsyon betwene the Paschall
dyd the lambe . They that dyd beleue the
word of the Lorde dyd more eate the body
of the Lorde which shuld be geuen for their
delyuerance, then they dyd the bread. ffor
that thyng doeth a man most eate that he
most hath in memorie and most removeth
in minde: as appeareth by Christ Joan.4.
I haue meate to eate that ye knowe not.

7 They that beleued not the nexte dape to
be deliuered from Egypte , dyd not eate
the passynge by of the Lord, although they
eate the lambe . They that beleued not the
nexte dape to be deliuered from sinne, dyd
not eate the bodye of the Lorde , although
they eate the breade.

8 The chyldren of Israell were but ones de-
liuered from Egypte, not withstandynge
they did euery peare eate the Lamb, to kepe
that fact in perpetuall remembraunce: Even
so Christ bought and redemeid vs but ones
for all, and was offred and sacrificed but
ones for al, though the sacrament therof be
dayly broken among vs, to kepe the bene-
fite in continuall memorie.

As maner as dyd eate the paschall lambe
9 in fayre, and beleued Goddes word as
towchynge theyr delyuerance from Eg-
ypte, were as sure of theyr delyuerance
through fayre, as they were sure of the
lambe by eatynge it. As maner as do eate
thy

this sacrament in faith and beleue Goddes
woerde as towchinge theyr delþuerance
from synne, are as sure of theyr delþuerance
through faith, as they are sure of þ bread
þy eatynge it.

As manþ as dyd eate of that þaschall ¹⁰
Lambe dyd magnifpe theþ God, testyfpe-
enge that he onelpe was the God almyghty
þe, and they his people stycþinge to hym,
to be delþuered by his power from al daun-
ger. As manþe as do eate of this sacrament
do magnifpe their God, testyfpinge that he
onelpe is the God almighty, and they hys
people stycþinge by hym to be delþuered
by his power from all daunger.

When the Israelpes were deliuered fro
Egypte, they eate neuerthelesse the þaschal
Lambe which was styll called the passynge
þy (because it was the remembraunce of the
passynge þy of the Lord) and hartely reiop-
sed, offeringe hym sacryfype & knowleging
þyþ infynite thanke, that they were the fe-
lowshyppe of them that had such a merciful
God. Now Christes electe are deliuered
from synne, they eate neuerthelesse the sacra-
ment which is styll called hys bodeþ that
ones bped for theþ delþuerance, and hat-
telpe reiopse, offeringe to hym the sacryfype
of prapse and knowledage þyþ infynite
thankes, that they are of the feloshyppe of
g v them

The mynde of Paulle vpon the x cap.
them that haue suche a mercyfull God.

¶2 The Paschall Lamb (after their deliv-
erance beinge pearly eatē) brought as moch
myrth and Iope vnto them that dyd eat it
in fayth, as it dyd to their fathers whiche
felte Pharaoes surpe, and were not yett de-
livered. ffor they knewe ryght well that ex-
cepte God of his myrce & wonderfull po-
wer had so delpuert, they shuld also them
selues haue bene bounde in the londe of E-
gypte, & vnder that wicked Prince Pharao,
of whiche bondage they greatlye riopsered
to be rydde alreadpe, & thanked God high-
ly because they founde them selfes in that
plentwouse londe whiche God prouded
for them. The sacrament whiche after our De-
liverance is pearly & dayly eaten, bryng-
geth as much myrth and Iope vnto vs that
eate it in fayth, as it dyd to the Apostles
whiche were not yet delpuerted. ffor we kno-
we ryght well that excepte God of his myr-
ce & through the bloode of his sonne had
so delpuerted vs, whe shulde also our selfes
haue bene bounde in þ Egypte of synne un-
der that wycked Prince the deuel, of which
bondage we greatlye riopsered to be rydde al-
readpe, & thanke God hysghlye because we
fynde our selues in þ state of grace, & haue
recepued through faith þ sp̄l frutes & talte
of the spr̄te, whiche testifyseth vnto vs that
we

we are the chyldren of God.

This maundre of remembrance was it that Paule receyued of the Lorde and deuined to the Corinthians in the xi. chap. for though he borowe one properte and spmpletnesse of the sacrament in the x. chapter, whiche in my mynde maketh neþher wþth vs nor agaynste vs, albeit some thyng be that it maketh wholle for the expositon of Chrysostomes wordes, this is my bodye. But in my mynde they are deceyued. for the occasyon whiche paule spake of it in the tenth chapter, was thys.

I. Cor. 19

The Corinthians had knowledg that all meates were indiferent, and whether it were offered to an Idoll or not, þ the meate was not the worse, and that they myght lawfullpe eate of it, whether it were soldē them in þ shambles or sette before them when theyd pned or souped in an unfaþfull mannes house, alþynge no questions: excepte some man dyd tel them that it was offered to an Idoll, and then they shulde not eate of it for offendynge hys conscience that so tolde them (albeit they were als free and the thyng indiferente) thys knowledg because it was not annexed wþth charpte, was the occasion of greate offendynge.

for by reason therof they sate downe amonge the gentiles at theyr feastes, where they

The mynde of Paule vpon the x. cap.

they dypd eate in the honoure of their Idolles, and so dypd not onelpe wounde the con-
sciente of their weake brethren, but also co-
mytted Idolatrye in dede. And therfore S.
Paule sayde vnto them. W^tp deare beloued

G flee from worshypinge of Idolles. I spre-
ake vnto them whiche haue discretion. Judge
pe what I sape. Is not the cuppe of blessing
whiche we blesse the felowshipp of the bine-
de of Chrysste? Is not the breade which we
breake y felowshipp of y body of Christ?
ffor we though we be manpe are yet one
breade and one bodye, in as moch as we a-
re partakers of one breade. Christe dypd call
hym selfe breade and the breade his bodye.
And there Paul calleth vs breade & the bra-
de our bodys. Now may you not take Paule
that he in this place shulde dprectely expon-
de Christes mynde. And that the verpe expon-
sion of Christes wordes, when he sayde,
this is my body, shuld be that it was the fe-
lowshipp of his bodye, as some sape,
whiche seaking y heve in this place of Paule
locke them selfes so faste in, y they can fyn-
de no wape out. ffor Christ spake those wor-
de of his owne bodye which shulde be geue
for vs, but the felowshipp of Christes body
(or congregacion) was not geuen for vs.
And so he mente not as Paule here sapeith,
but mente his owne bodye. ffor as Paul calleth

alleth the breade oure bodye for a certayne
propertye, even so doth Christ call it his bo-
dye for certayne other propertyes. In that
the breade was broke, it was Christes own
bodye, signifying that as that breading was
broken, so shulde his bodye be broke for vs.
In that it was distributed vnto his disci-
ples, it was his owne bodye, signifying
that as verelpe as that breading was dis-
tributed unto them, so verelpe shuld the death
of his bodye, and frute of his passyon be di-
stributed to all faythfull folke. In that the
breade strengtheneth our bodys, it is his
owne bodye, signifying that as our bodies
are strengthened and conforted by brea-
de, so are our soules by the fayth in his bo-
dye breakinge. And Ipkewysse of y wyne in y
it was so distributid, conforteth vs and
mabeth vs merpe. Furthermore, the breadinge
and wyne haue another propertye, for the
which it is called our bodye, for in that the
breade is made one breadinge of manye graps-
nes or corne, it is oure bodye, signifyinge
that we though we be manye, are made o-
ne breadinge, that is to sape: one bodye. And in
that the wyne is made one wyne of manye
grapes, it is our bodye, signifyinge that
though we are manye yet in christ & through
christ we are made one bodye & membris
to the other. But in thyss thyng Paule
and

The mynde of Paule vpon the x. chap.
and Christe agre . for as Paule calleth th
breade our bodye & vs ys breade, because of
this propertie ys it is made one of manys: evi
so doth Christe call it his bodye, because of
the properties before rehearsed. further mo
re in this they agre, that as Paules wordes
muste be taken spirytuallye , for I thynke
there is no man so madde , as to iudge that
the breade is our bodye in dede although in
that propertye it representeth our bodye: E
ven so muste Christes wordes be understande
spirituallyall, that in those propertyes it re
presenteth hys verye bodye. Now when we
come together to receyue this breade , then
by the receyvynge of it in the congregacion
we do openlye testifyske that we all whiche
receyue it , are one bodye , professynge one
God, one fayth, and one Baptisme, & that
the body of Christ was brokē & hys bloude
shedde for remissyon of our sinnes. Nowe
syth we so do, we maye not accompanie noi
sytte in the congregacion or felowshyppe of
thē that offer vnto Idolles and eate before
them. for as Paule saith, ye can not drin
ke the cuppe of the Lord and the cuppe of
the deuelles: ye can not be partakers of the
table of ys Lord & of the table of ys deuelles.
I wolde not that you shulde haue felow
shyppe with deuelles. The heþthen whiche
offered vnto Idolles were the felowshipp
of deuelles

of deuelles, not because theye eate the deuelles bode or dranke the deuelle's bloude, but because theye beleued & put their confydence in the Idoll or deuell as in their God, & all that were of that faith had their ceremonies and gaue hattie thankes to their God with that feaste whiche theye kepte. Theye came to one place and brought their meate before the Idoll and offred it. And wþt their offerynge gaue vnto the deupll God lpe honoure. And then theye late downe and eate þ offerynge together, geuinge prayse & thankes vnto their God, & were one bode & one felowshipp of þ deuell, wchich theye tellþþþ by eatynge of þ offeringe before that Idoll. Nowe doth S. Paule reprehende the Corinthians for bearynge þ gentiles company in eatinge before the Idoll. For theye knowe that þ meate was like other meate. And therfore thought them selues fre to eate it or leue it. But theye percepued not that þ congregracio was þ felowshipp of deuelles which were there gathered (not for the meate sake) but for to thanke, & prayse þ Idoll their god in whome theye had their confydence.

And all that there assembled and dyd there eate, and dyd openlye tellþþþ, that theye all were one bode, professinge one fayth in thei God or that Idoll: So Sharpnt Paule dyd sharply rebuke them,

for

The mynde of Paule upon thy x.chap.
for because that by their eatynge (in that pla-
ce and felowshippe) they testifys openly,
that they were of the deuelles bodey, & reioy-
sed in the Idoll thei^r God, in whome they
had faith & confydence. And therfore saith
Paule, that they can not both drinke the cup
pe of the Lorde, testifysenge him to be thei^r
God in whome onelpe they haue truste &
affaunce, & the cuppe of the deuell, testifys-
enge the Idoll to be their God and refuge.

Here you mape note that the meate and
the eatynge of it in this place and felowship-
pe, is more then the common meate and ea-
tinge in other places. For els they myght
lawfullpe haue dronken the deuelles cuppe
with them the one daye, and the cuppe of
the Lorde the nexte daye with his disciples.
What was it more? Verely it was meate,
which by the eatinge of it in that place & fe-
lowshippe, dyd tell p^tpe openlpe unto all
men, that he was their God whose cuppe
they dranke, and before whom they eate in
that felowshipppe: & so in their eatinge they
praysed and honoured the Idoll. And ther-
fore they that had their trust in the Iuyng
God and in the bloode of his sonne Chrest^s,
myght not eate with them. And Iphewle
it is in the sacrament, the breade and the ea-
tinge of it in the place & felowshippe where
it is receyued, is more then common breade.

What

What is it more? We telyt it is bread whiche
by the eatynge of it in that place and felow-
shippe, doeth testifys openly vnto all men,
that he is our verye God whose cuppe we
drinke, and before whome we eate in that
felowshippe, and that we put all our affi-
nace in hym, and in the bloud of his sonne
Chryſt Iesu, geuyng God all honour and
infinite thankes for his great loue wher-
with he loued vs, as it is testifys in the
bloud of hys sonne, whiche was shedde for
our sinnes. So that in this place and felow-
ship mape no man eate nor drinke with vs,
but he that is of our faythe & knowledgeth
the same God that we do. As by example:
þf a man were well beloued amonoge hys
nepghbours (albeit he haue some enemis)
and were longe absent from his frendes in
a straunge cōtry: whē he were come home,
his nepghbours that loued him wold greate
ly reioyse, & peraduēture wold by a capon
or another piece of meate to geue hym hys
welcome home, & gette thē to soþie honeste
mans house or to a tauerne, and make good
theretogether, to testifys openly that he is
welcome home, and that they all which are
at the bankeþ reioyse of his cōming home.
Now I lape, that this bankeþ is more then
another meate, for at thyþ bankeþ hys ene-
mies may be loþ to come, because they can

The myrde of Paule vpon the x. chap.
not reiopse at his cōminge home, & therfore
can not make good chiere among them, te-
stifping that he is welcome home: but ra-
ther abhorreth the meate and drinke that is
there eaten, because their herte doeth not fa-
uoure the person for whose sake it is prepa-
red. Notwithstandynge if a capons legge
were reserved for one of his enemys & af-
terward geue hi whā the bāket were done,
he might lawfullly eate it. Ffor then it were
but bare meate, suchē as he eateth at home.
And likewyse the enemys of Christ which
believe not that they haue remission of syn-
nes through his bloud sheding, can not re-
iopse of his bodye breakyng. And therfore
can not make good chiere among them, but
þf any be reserved after the maundye, he
maye lawfullly eate it, for it is but breade.
And hys louers that are there present do ra-
ther come thyther to geue him his welcome
home then for the meate, and they more eate
his welcome home, then the meate.

But þf any of his enemys fortune to be
there, they eate onelij the meate, and not his
welcome home. Ffor they reiopse not at
his commynghome. Lþkewyse the fapth-
full that are there present, do rather come
thyther to reiopse in the fapth of his bodye
breakyng, then in breaking or eating of the
breade or meate. But þf any of the vnfapth-
full

full fortune to be there, they eate onelpe the
breade, and not his bodye breakynge. ffor
they reioyse not at his bodyp breaking. Here
peraduenture some wolde suppose that I
were contrarape to my selfe. ffor before I
sayde, that it was more the meate that was
eaten at the Gentyles feastes, & more then
meate that was eaten at my nepghboures
welcome home, and more then bread that is
eaten at the recepypinge of the sacrament of
the bodye and bloud of Christ. And now I
saye, that pf a mans enemys be there, he ea-
teth onelpe the meate, and not the welcome
home. And Ipkewysse the vnfaythfull ea-
teth onelp bread and not the bodyp & bloude
of Christ. How mape these wordes stande
together? I answeare, that they eate but one-
ly breading or meate that profiteth them, but
in dede they eate more to their hinderauice,
and euен theyr owne damnacion. ffor they
that dyd eate in the fellowshipp of Gentyl-
les, dyd but onelp eate the meate to theyr
profyte, but in eatynge theyr meate theyr
facte dyd openly testifye, that they honou-
red that Idoll for theyr God (althoough
their hert were other wysse) wherin they
committid Idolatrie. And besydes that they
wounde the consciences of their weake bre-
thren, and so sinned agaist God.

I. Cor. 8

Besydes that, he that enuyeth his nepgh-

M. iij. boure

2. Joā. 3.

The impide of Wanle upon the x. chap.
houre & commeth to that banquet, eateth, but
onely the meate that profyteth hym: not
withstanding in his owne herte, he eateth
the rancour and malice of his minde, to his
great greuaunce, when he seith them so re-
iopse. And of his owne companions which
are also the mannes enemys, he doeth pur-
chase him selfe hatred, because with his fact
he tellis peth that he loueth hym, although
his herte be otherwise, and of God shall be
condemned. For he that hateth his brother,
is a murtherer. Furthermore he that is un-
faythfull and commeth to the maundy, ea-
teth but onely the bread that profiteth him,
notwithstandyng he eateth beside that hys
owne damnacion, because he believeth not
that the bodye of our sauour which the sa-
cerement representeth, is broken for his sin-
nes, and his bloude shedde, to washe them
awaye. This I am compelled to do, to stoppe
the chaterunge mouthes of sophisters, al-
beit to thē that be sober it had bene mynough
to haue sayde, theye eate onely b̄eade, and
not the bodye breakinge, &c. For they right
well understande it by the contrarie anti-
thesis, and knowe that I meant not by that
(onely) that he shulde eate the b̄eade, and
nothyng els but onely b̄eade: but that I
meant by this wōrde (onelpe) that he shuld
eate the b̄eade without the bodye. And so
I spe

Iphewise in other examples. Thus haue we sufficiently declared Paules mynde in the x. Chapter.

In the xi. chapter Paule maketh muche 1. Cor. ii. mencyon of the maundye and describeth it to the vtermoste. ffirst (he sayeth) when ye come together in one place, a man can not eate the Lordes souper. ffor every man beginneth afore to eate his owne souper, & one is houngrye and another is dronken. Haue ye not houses to eate and drinke in? Drelgs despise ye the congregaciō of God & shame thē that haue not? What shall I sape unto you? shal I praise you? In this I praise pon not. Paul did instructe accordyng to Chri stes minde, that the Corinthiās shuld come together to eate the Lordes souper. Which speth not so muche in the carnall eatynge as in the spirituall: and is greatlye despred to be eaten, not by the honger of the body, but by the honger of the faythfull hert. Which is greadpe to publish the praysle of the Lord and gene hym hartpe thankes, and moue other to the same, that of many prayse might be gene unto our most mercifull ffa ther, for the loue whiche he shewed vs in the bloud of his owne most deare sonne Christ Jesu. Wherwith we are washed from our sinnes, & surely sealed unto euerlastynge life. With suche honger vp Christ eate the

The mynde of Paule upon the xi. chap.
Patalchall Lambe, saying to his disciples: I
haue inwardely desired to eate this Easter
Inc. 22. Lambe with you before that I suffer. Chri-
stes inwarde desire was not to fyll his bel-
ly with his disciples, but he had a sp̄iritual
honger: both to prayse his ffather with the
for thepr bodely deliueraunce out of the lād
of Egyp̄t; and specially to altre the paschal
Lambe and memorie of the carnall delyuer-
raunce, into a maundre of myrth & thankes-
giving for our spirituall delyuerance out
of y bōdage of sinne. In so muche that whē
Christ knewe that it was his ffathers will
and pleasure, that he shuld suffer for our sin-
nes (wherin his honour, gloriy, and prayse,
shulde be published (then was it a pleasure
Unto him to declare unto hys disciples that
great benefite, unto his ffathers prayse and
gloriy: & so did institute that we shuld come
together and breake the bread in the remem-
braunce of his bodye breaking & bloud she-
ding: & that we shuld eate it together reioy-
sing with eche other & declaringe his bene-
fites. Now were the Corinthias fallen fr̄
this honger, & came not together to thentēt
that Goddes prayse shulde be published by
them in the muddes of the congregaciō, but
came to feade their fleshe & to make carnall
chiere. In so muche that the ryche wolde
haue meate and drynke ynough, and take

Sac, 8

suche habundance that they wold be drōke,
and so made it their owne souper, & not the
Lordes, as Paule sapeth, and dyd eate one-
ly the breade and meatr, and not the bodpe
breaking as I sayd before, & the pore which
had not (that is to sape that had no meate to
eate) were shamed & hong ry, & so could not
reioyse and prayse the Lord: by the reason
that the delicate fare of the ryche was an oc-
casyon for the poore to lānet their pouertie,
and thus the ryche did neyther prayse God
themselves, nor suffered the poore to do it,
but were an occasyon to hynder them.

They shulde haue brought their meate
and drinke and haue deuyded it with them
poore brethrē, that they might haue bene me-
ry together, & so to haue geue them occasion
to be mery & rejoyle in the Lord with than-
kes geyninge. But they had neyther luste to
prayse God, nor to cōferte their neighbour.
Their fapth was feable, & their charite cold
and had no regarde, but to fill their bodpe,
& fede their fleshe: And so despised the poore
congregation of God, whome they shulde
haue honoured for the spryte that was in
them & fauour that God had shewed indis-
ferentlē unto them in the bloud of his sonne
Christ. When Paule percepued that they
were thus fleshly minded, and had n̄ min-
de unto that sp̄rituall maundpe whiche

The mynde of Paule vpon the xi.chap.
chiefely shuld there be aduertiseth, he repro-
ueth the sore, rehersing þ wordes of Christ.
That which I gaue vnto you I receyued of
the lord. ffor the Lord Iesus the same night
in the whiche he was betrayed toke breade &
thanked and brake it, and sayde: Take pe &
cate pe, this is my bodye whiche is broken
for you, this do pe in the remembraunce of
me. After the same maner he toke the cuppe
when souper was done, sayinge: This cup
is the newe testament in my bloud, thys do
pe as ofte as pe drynke it in the remem-
braunce of me. ffor as ofte as pe shall eate
this breade, and drinke this cuppe, pe shall
swete the Lordes death, tyl he come. As
though he shuld saye, pe Corinthyans are
muche to blame whiche at his souper seake
the fode of pour fleshe. ffor it was institute
of Christ, not for the intent to nourish the bel-
ly, but to strenght the herte & soule in God.
And by this you maye know that Christ so
meat. ffor he calleth it his bodye whiche is
genu for you, so that the name it self myght
tellifpe vnto you, that in hys souper you
shuld more eate his body whiche is genu for
you (by digestyng that in to the bowels of
your soule) then the breade, whiche by the
breakinge and distributinge of it, doeth re-
present his bodye breaking and the dypstis-
butyng therof vnto all that are faythfull.

And

And that he so meaneth is evident by the wordes folowing, which say this do in the remembrance of me: and lykewyse of the cuppe. And fynallpe concludyng of both, Paul sayeth, as often as ye shal eaten this breade and drinke this cuppe (in this place & felowshippe) ye shal shewe y^r Lordes death untyll he come, prayng the Lord for the death of hys sonne, and exhortyng other to do the same, reioycynge in hym with infi- myte thankes. And therfore ye are to blame which seake onely to feade the bellye with that thyng, which was onelye institute to feade y^r soule. And ther vpon it foloweth.

Wherfore whosoeuer doth eat of thys breading or drinke of this cuppe unworthelpe, is gylte of the bodye and bloode of the Lorde. He eateth this breading unworthelpe, which regardeth not y^r purpose for y^r which Christ dyd instructe it: which cometh not to it with spirytual honger, to eat through faith his verye bodye, which the breading representeth by the breakinge and distrybutinge of it: which cometh not with a mere harte geuing God hartye thankes for their deliuerance from synne: whiche do not moche more eat in their harte the deathe of hys bodye, then they do the breading wþt their mouth. Nowe syth the Corynthians dyd onelye seake their belly and fleshe, and

12. The mynde of Paul upon the xi. chap.
forgotte Goddes honoure and prayse (for
which it was institute, that thanke shuld be
geuen by the remembraunce of hys bode
breakinge for vs) they eaten to Goddes
dyshonoure and to theyr neyghbours hy-
deraunce, and to their owne cōdemnacpon,
and so for lacke of faith were gilty of Chri-
stes bode, whiche (by fapth) they shulde
there cheselpe haue eaten to theyr soules
health. And therfore it foloweth.

Leute a man therfore example hym
selfe, and so lette him eate of thydeade, and
drynke of the cuppe.

Thus prouynge or examininge of a
mans selfe, is fyre to thynde with
hym selfe wþþ what luste and de-
spre he commeth unto the maundre & wþll
eate that breade: whether he be sure that he
is the chylde of God and in the fapth of
Christe: and whether his conscience do bea-
re hym wþtnes that Christes bode was
brokē for him: and whether the luste that he
hath to prayse God and thanke hym with a
fapthfull harte in the middes of the breþre,
do dryue hym thyþher. Welches whether he
do it for the meates sake or to keape the cu-
stome: for then were it better that he were
awake. for he that eateth or drynketh un-
worthelpe, eateth and drynketh hys owne
dam.

damnacion, because he maketh no difference of the Lordis bode. That is, as is sayde before, he that regardeth not the purpose for which it was instytute, and putteth no difference betwene this eatynge and other eatynge, for other eatynge doth onely serue the bellye, but this eatinge was instytute and ordeyned, to serue the soule and inward man. And therfore he that abused it to the fleshe, eateth and drinkeþ his owne damnacion. And he commeth unworthely to the maundre where the Sacramente of Chyrstes bode is eaten: þea, where the bode of the Lord is eaten, not carnally with the teeth and bellye, but spirituallþ wþth the harte and þayþ. Wþ this foloweth the texte that master More alleageth and wriþteth for his purpose.

þþo this cause manþe are weake and speþke amonge you, and manþe scape. If we had truly iudged our selues, we shuld not haue bene iudged. When we are iudged of the Lord, we are chastened because we shulde not be damned with the worlde. Wherfore my breþren, when ye come together to eate, tarpe one for another. If any man hunger, lette hym eate at home, that ye come not together vnto condamnation.

þþor thys cause (that is) for lacke of good exampynge of our selues (as is before

Wherin our Prelates
before touched manpe are weake and spche
in the saþth, and manpe sleape, and haue lo-
ſte their faþh in Christes blood, for lache of
remembrance of this bodþe breakinge and
blood shedinge : Pea and not that onelpe,
but manpe were weake and spche even stri-
ken with bodþe dysseales for abusynge the
Sacrament of his bodþe, eatynge the breaðe
with their teeth and not his bodþe with their
mynde, and peraduenture some slaine for it:
by the stroke of God, which þf they had tru-
þpe iudged & examined the sevies for what
intent they came theþher, and why it was
instituted, shulde not haue bene so iudged &
chastened of the Lord. for the Lord bath
chasten to bringe vs unto repentaunce, and
to mortyfye the rebelyous members, that
we may remembraþ hym. Here pe may shal-
þe perceþe the mynde of Paule.

ffinis.

An Epþtome and shorte rehearsall of
all this boke, shewynge in what poinþtes
ffþþtþ dyssenteth from our Prelates.

Row to be shorte, in these.iii. poin-
þtes ffþþtþ dyssenteth from oure
Prelates and from master More,
whiche taketh upon hym to be theþr pro-
tector. Our Prelates beleue that in the sa-
crament remayneth no breaðe, but that it
is turned in to the natural body of Christe
both

both fleshe blood & bones. ffrith saieth, that it is none artycle of our crede : and therefore let them beleue it that wyl. And he thinketh that there remayneth breade styll. And that he proueth. iiiij. maner of wapes. ffrist by the scripture of Paule, whiche calleth it breade sapenge. y breade which we breake, is it not the felowhippe of the bodye of Christe? ffor we though we be manye, are yet one bodye and one breade, as manye as are partakers of one breade. And agayne he saþeth, as of then as þe eate of this breade or drynke of this cuppe, you shall shewe y Lordes deathy vntyll he come. And Luke calleth it breade sapenge. They cõtinued in the felowshippe of the Apostles, and in the breakinge of the breade & prayer. Also Christ called the cuppe the frute of the vpne, sapeng. I shall not from hence forwarde drynke of the frute of vpne vntyll I drinke that newe in the kingdome of my father.

1. Cor. 11.

Actes. 2.

Mat. 26

Mar. 14

Luc. 22.

Furthermore nature doth teache you that both the breade and wyne contynue in theþe nature. ffor the breade mouldereth þe it be kepte longe, pe and wormes breade in it. And the poore mouse wyl ronne awap wþþ it and eate it, whiche are rypdene þnough that there remayneth breade. Also the wyne þe it were reserved, wolde ware soþer, as they confessethem selues. And ther-

Wherin our Prelates

therfore they howsell the lape people but
wyth one kynde onelpe : because the wyne
can not contynue nor be reserved to haue
readye at hande, when neade were. And su-
telpe as þt there remained no breaðe, it coul-
de not moulde nor ware full of wormes : e-
uen so þt there remayned no wyne, it coulde
not ware fower. And therfore it is but false
doctrayne that our Prelates so longe haue
taught and published.

If þnallpe that there remayneth breaðe,
micht be proued by auectorpte of manre doc-
tores which call it breaðe & wyne, even as
Christe and his Apostles dyd. And though
some sophisters wolde wreste their sapeng,
and exposide them after their owen fantasie,
þt shal I alleage þt one doctoore whiche
was Pope, that maketh so playne with vs
that they shal never be able to auoide hym.

Gelasius. *ffor Pope Gelasius writeth on thys ma-
in conci- net. Certe sacramenta que sumimus corporis &
lio Ro. sanguinis Christi, diuinæ res sunt, proprie quod
& per eadem diuinæ efficiuntur consortes natu-
rae. Etiamen non desinuisse substantia uel natu-
panus & uini, sed permanet in sua proprietate
nature. Et certe imago & similitudo corporis
& sanguinis Christi in actione misteriorum ce-
lebrantur. That is to say: surelpe the sacra-
ment of the body & bloude of Christ which
we recepue, are a godly thyng, & therfore
throught*

throug h thē are we made partakers of the godlye nature. And yet doth it not cease to be the substance or nature of breade and wyne, but they contynue in the properte of their own nature. And surelye the Image & similitude of the bodye and bloode are celebrazed in the acte of the mysterpes. Thys I am sure, that no man can auoyde it, nor so wreste it, but that all men shall soone esppe hys folye, and therfore I maye cōclude that there remayneth the substance and nature of breade and wyne.

The seconde popnte wherin ffrþth dyssenteth from our Prelates and their procoure.

The Prelates beleue that hys verpe fleshe is present to the teeth of them that eate the Sacramente, and that the wycked eate his verpe bodye. ffrþth saþeth that it is none artycle of our crede, & therfore he reakeneth that he is in no Jeopardy though he beleue it not. And he thinþeth that his flesþ is not presente unto yþ teeth of thē that receiue yþ sacramēt. for his flesþ is onelye in one place at ones. And that he proueth both by the auctorþpte of saint Auſten ad Dardanum, and also by the auctorþpte of ffulgentius ad Thrasianandum libro. 20. as before appeareth in the boke. And ffrþth sapeth that the wycked eate not

Wherin our Prelates
not his verpe fleshe , although they recep^te
the Saccramente. And that he proueth by the
scripture, doctours, and gaud reason, grou-
deth upon the scriptures.

John. 6. The scripture is this, he that eateth Chri-
stes body hath euerlasting life, ergo then y
wicked eate not his body. Again the scriptu-
re saith: he y eateth Christes fleshe & drin-
keth hys bloode abydeth in Christ & Christe
in hym, but the wicked abide not in Christe
nor Christe in them, ergo y wicked eate not
his fleshe nor drinke his bloode.

August. This maye also be confymed by good
inler. de anctorite: for S. Austen saith, he y abideth
sacra se, not in Christ & in whom Christ abideth not,
Pasche. without doubte he eateth not his fleshe nor
drinketh hys bloode, although he eate and
drinke the sacrament of so greate athunge
vnto his damnacion.

Beda. And euuen the same wordes hath Bede v-
pon the tenth chapter of the fyreth Epistole
to the Corinthisians.

August. Agayne Sapiente Austen saith, he that
de ciuitate abydeth not in me and in whome I abyde
te dei in not, let him not sape nor thinke , that he ea-
tibro. 11. teth my bodye or drinketh my bloode . And
cap.25. euuen the same wordes hath Bede vpon
the fyreth Chapter of the fyreth Epistole to
the Corinthisians . And euuen the same sen-
tence hath Ambrose , and Prosper, & Bede
vpon

and ffrþt dissenteth.

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Upon the xi. Chapter of the Epistle to the Corinthians.

Finally this may be proued by good reason grounded vpon the scripture. Chrysste wolde not suffer Marpe (though she loued him well) to touche hym, because he lacked one poput of fapth, and did not beleue that he was equall with his fater. And therfore by reason it must folow, that he wþll not suffer the wicked (whiche neþher haue good fapth nor loue towardes hym) bothe to touche hym, and eate hym in to theþr vncleane bodpes.

Now þys hypothesis is proued true that the wicked eate not his body, it must also therof neades folowe, that the sacrament is not his natural body. For they do eate the sacrament as all men knowe. Besides that the fapthful do not eate Christes body wþth their teeth. And therfore it must folowe that þe wicked do not eate it wþth their teeth. The antecedent or first part of the reason is proued by the wordes of Christ whiche saþeth, *Ioan. 6.* that the fleshe profyeth noþyng at al, meanning that it doeth not profit as they vnderstode him, that is to say; it profiteth noþyng to be eaten carnally wþth theþr teeth & belly as they vnderstode him. For else it profiteth muche to be eaten spirituallly, that is to say: to beleue that through his bodye breakþug

M

and

Wherin our Prelates

and bloud sheding our sinnes are pourged.
And thus doeth Origine, S. Austin, Bede,
Chrysostome, and Athanasius expounde it,
as appereth in þ boke before. And therfore
þrþt sapeth, that onely faythful mē eate
his bodye: not with their teth and mouth,
but with thepi fayth and hert, they digest
it in to the bowelles of their soules through
believing that it was broke on the crosse, to
wash awaþ their sinnes. And the wyched
eate not his body, but onely the breaðe and
þeir danacion, because they hate him not spi-
rituallye, that is: because they beleue not in
his body breakinge and bloude shedyng.

The thyȝde popule wherin þrþt dissen-
teth from your Prelates & their proctoure.

The Prelates beleue that mē ought
to worshippe the Sacrament, but
þrþt sapeth nape, and affirmeth
that it is idolatrie to worshippe it. And he
sapeth that Christ and his Apostles taught
vs not so to do: neyther did the holþ fathers
so teache vs. And þrþt sapeth, that the au-
tours of this worshipping are the chyldren
of perdition which haue ouerwhelmed this
world with sinne. Neuertheles we must re-
cepue it reverentlþe, because of the doctrine
that it bryngeth vs. For it preacheth Chri-
stes death unto vs, and descriþbeth it be-
fore our eyen, even as a faythfull preacher

by the worde dorth instill it into vs by our
earcs and heartyng. And that it supplgeth
the rowme of a preacher, is evident by the
wordes of S. Austin which sayeth: *P aulus
quamvis portaret sarcinā corporis quod aggredie-
bat animam, potuit tamen significando predica-
re Dominum Iesum Christū, aliter per linguam
suam, aliter per epistolam, aliter per sacramen-
tum corporis Christi:* That is to saye: though
Paul dyd heare the burthen of the bodys
whiche doeth ouzate the soule, yet was he
able in signifing to preache the Lorde Je-
sus Chrysste, one wape by hys tongue, and
another wape by a Epystle, and another
wape by the Sacrament of Chrysltes bo-
dye. &c. ffor as the people by understandyng
the signifacyon of the wordes whiche he
spake did heare the gloriouſ gospel of God,
and as by the readyng of hys Epistle they
understode hys mynde, and receyued the
wordes of the soules health, so by the im-
misbracon of theyr Sacrament they might
see woth theireyes the thyng whiche they
hearde and rede, and so hane their sences oc-
cupied about the misterie, that theyr myght
the more earne it to pente it in theyr mynde.
As by erample: The Prophete Jeremye be-
ing in Jerusalem in the tyme of Sedechias
kyng of the Jewes, prophesied & preached *Jer. 27*
unto the, that ihey shuld be taken þat come

Whereto our Prelates

of Nabugodonosor the kyng of Babylon.
And the Jewes were angrpe with him, and
wolde not beleue hys wordes. And therfore
he made a chapne or fetter of woode, & put
them about his necke, & prophecied againe,
and preached that they shulde be taken pa-
soners and ledde captiue into Babylō. And
as his wordes dyd certifye theyre eates that
they shulde be subdued, so the chapne did re-
present theyre captiuite euē before their eves
which thing dyd more vehementlye worke
in them then the bare wordes could do, and
euē so it is in the sacrament. For lykewyse
as the wordes dyd instill it in to our eates,
that his bode was geuen for vs, and hys
bloud shedde for the remissyon of our syn-
nes, euē so dyd the mynistracion of the sa-
crament expresse the same thyng vnto our
spght, and doeth more effectuall y mone
vs, then the bare wordes myght do, and
make vs more attente into the thyng,
that we mape wholllye gene thankes vnto
God, and prapse hym for his bounteons be-
nefites. And therfore seeing it is a preacher,
expressing vnto our sight y same thing that
the wordes do to our eates, you muste re-
serue it with reverēce and sober behavour,
aduertisynge the thyng that it representeth
vnto you. And euē the same honour is due
vnto it, whiche is geuen vnto the scripture

that

and ffreþt dissenteth.

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that is the worde of God. ffor unto that
must a man deuoutlye geue eare, and tru-
erely take the boke in his hande: pena, and
þf he hysse the boke for the doctrynes sake
that he learneth the recout, he is to be com-
mended. Neverthelesse þf he shuld go sense
þys boke, men myght wellþynke that he
were verþ childihe. But þf he shuld knele
bowne and prape to his boke, then he dyd
comupt to playne þdolatre.

Consider deare brethren what I saþ,
and audyde this Jeoperdye. Which thynge
auopded, I care not as touchynge the pre-
sence of his bodþe, though pou beleue that
his naturall fleshe be there in dede, and not
onely in a misterþ, as I haue taught. ffor
when the Jeoperdye is palt, he were a foile
that wolde be contentious for a thynge, as
longe as there commeth no hurte therewþe.

The Herinapnes which beleue the pre-
sence of his bodþe, do not worshippe it, but
playnþe teache the contrarie, and in that
point (thankes be to God) all they
whom pou call heretikes do agre
full well. Onelpe auopde
this Idolatre, and I
desire no more.

Mary

Mow

The conclu

syon of this Treatyse.

Now deare brethen I
beseeche you for themerep that
ye loke for in Chast Jesu, that
you accept this worke with a
single epe and no contentious
herte. For necessyte hath compelled me to
writte it, because I was informed bothe of
myn Lorde of Wynchester and other cred-
ible persons, that I had by the meanes of
my spylle treatise offended many men.
Whiche thing may wel be true: for it was
to slender to enstructe all them whiche haue
sens sene it, albeit it were sufficient for their
use to whomre it was first deluyered. And
therfore I thought it not onely expedient
but also necessarie, to enstructe them fur-
ther in the trueth, that they might se playne
evidence of that thyng, wherin they were
offended.

By this worke pon shall esppe their blas-
phemys and benemous tonges wherwith
they staundre not onely them that publishe
the teneth, but even the trueth it self. They
shame not to sape, that we affirme it to be
oneloe breafe, and nothyng else. And we
sape not so; but we sape that beside the sub-
staunes

and ffreþþy dissenteth.

100

Straunce of bread, it is the sacrament of Christes bodye and bloud. As the pype haging before the tauerne doore is more then bare pype. For beside the substance of pype, it is a signe, and signifieth that there is wine to be solde. And this sacrament signifeth unto vs, and pointeth out before our eyes, that as verely as that breaðe is broken, so verely was Christes bodye broken for our sinnes; And as that breaðe is distributed unto vs, so is his bodye and frute of his passion distributed unto all his faythfull. And as the breaðe conforteth the bodye, so doeth the fayth in Christes death conforter our soules. And as surelpe as we haue that breaðe and eate it with our mouth and teeth, and know by our sensess that we haue it within vs, and are partakers therof: no more nedē we to doubt of his bodye and bloude, but that through fayth, we are as sure of them, as we are sure of that breaðe. As it is suffiently declared in my booke.

Agayne you maye perceiue how wretchedly they reporte vs whiche askeynge that we dishonoure it whiche geue it the ryght honoure that it ought to haue. And pou do playnlye dishonoure it, whiche geue vnto it the honoure that is onelē due vnto God. We geue it the same honoure that we geue unto the holpe scripture and

Marye wordes

The conclusyon.

worde of God, because it expresseth vnto our sences the death of our sauoure, and doeth more depelp printe it within vs. And therfore we call it an holpe sacrament, as we call Godes worde, holpe scripture. And we recepue this sacrament with great reuerence, even as we reverently reade or heare preached the holp worde of God, which cōteyneth the health of our soules. And we graunte that his bode is present with the breade as it is with the worde, and wþt both it is verely receyued and eate through fayth. But if we shuld knele downe & prape vnto the holpe scripture, men might counte vs folcs, and might lawfully saye, that we do not honour the scripture by that meane, but rather dishonoure it. For the ryght honoure of a thyng is, to use it for that intent that it was institute of God. And he that abuseth it to any other purpose, doeth indeed dishonour it. And lykewyse it is in the sacrament which was institute to keape in memorie the death of Christ, which þf we do any other wþse honour, then we do the holpe scripture (vnto the whiche we may in no wþse make our prayers) I saye that then we shulde utterly dishonour it. Auoyde therfore this poynt of idolatrye, and al is safe.

If þnallpe we saye that they speake well

well and faythfullpe, whiche sape that they go to the bodye and recepue the bodye of Christe, and that they speake vullenouslpe and wycledlpe which sape that they onelpe recepue bread or the spigne of his body. ffor in so sapenage they declare their infydelite. ffor the faythfull wil reaken that he is euell reported of and reputed for a traptoure and another Judas, þt men shulde sape of hym that he dyd onelpe recepue the sacrament, & not also the thinge whiche the sacrament doth spgnyspe. ffor albeit he onelpe eateth the breaðe a sacrament with his mouth and teth, yet with hatte and faith inwardelye, he eateth the vtre thinge it selfe whiche the sacrament outwardelye doth represente.

And of this springe the manner of speynges that the olde fathers do sumptyme use, whiche at the fyrste spght myght seame contrarie to our sentece. But þf they be well pondered, it maye soone be seane, how they shulde be taken. ffor manþe tymes when they speake of the sacrament and outwarde eatynge, they applpe unto the sacrament & outwarde eatinge, the frute & condicions of the inwarde eatinge and thinge it selfe, because that in a faithful man they are so ioynd, that the one is never without the other. As by example. Marþe is named the mother of God, and yet she is not the

25

The conclusyon

mother of hys godhed, by the whiche parte
oute he is called God, but because she is
hys mother, as towchinge his manhode, &
the godhed is so annexed wþt the manhod
that they both make but one parson, therfo-
re is she cal'ed the mother of God, whiche
indeed þt be wþselpe wepet, shalbe foun-
de to be abusid speache.

And yet never thelesse it may verye well
be vsed, þt men understande what is ment
therby, but þt through þt use of this speache
men shulde fall in to such an errore that
they wolde affirme oure lady to be indeed
the mother of his Godhed, then necessytye
shulde compell us to make a distynction be-
twene the nature of his godhed and the na-
ture of hys manhode, and so to expounde
the matter unto them, and bringe them ho-
me agayne in to the ryght understandinge.
As we are now constrained to do in this sa-
crament, because you mysconstrue the sa-
mes of the scripture and Doctours.
Which notwithstanding þt a man un-
derstandinge them) saþ verye well.

And manye soche maner of speaches are
contayned in the scripture: As where Christ
sapeth in Iohn in the . iii. chap. There
shall no man ascende in to heauen, but he
that descendeth from heauen; the sonne of
man whiche is in heauen.

This

Thys texte doth saye that the forme of man was then in heauen, when he spake these wordes vnto Nicodemus here vpon earth, which thynge all wylde men conseente to be vnder stade, *propter unitatem personae*: That is to saye: for the unite of the parson. For albeit his godhed was in euer ye place at that time yet was not his manhood (by the which he was called the sonne of man) in heauen at that tyme. And yet Christe sayde that it was in heauen for the vnyte of his parson. For his Godhed was in heauen, and because the Godhed and manhode made one parson, therfore it was aservyd vnto the manhod whiche was onelpe verysped vpon the Godhed, as S. Austen ad Dardanum doth dylgentlye declare.

August,

And syke wylde in the sacrament of baptyme, because the inward workinge of the holpe Goooste is euer annexed in the faythfull vnto outwarde ceremonie: therfore som tyme the frute of the inward baptism is ascriyed vnto the outwarde worke. And so the scripture useth to speake of the outward baptism as though it were the inward: that is to saye: the sprynte of God. And therfore saynt Paule sayeth that we are burped wþt Christe through baptyme.

And yet as Saynt Austen expouneth it, the outward baptism dothe but
spgo.

The conclusyon

August. sygnyspe this burlall. And agayne Paule ad Boni sayeth, as manye as are baptysed haue put facium. Christe vpon them. And yet in dede our outward baptism doth but sygnyspe, that we haue put Christ vpon vs. But by the inward baptism (which is the water of lyfe and spirite of God) we haue in dede put him vpon vs and lye in hym & he in vs. Which notwithstanding is verye false for all the outwardly baptism, in thē that receyue it not in fayth. And unto them it is but a bare sygne, wherof they gette no profyte, but damnacion.

And here you maye euydently percepe, howe it is sometyme in scripture ascribed vnto the outward worke and ceremony which is onelye true in the inward baptisme. And this place shal expounde all the olde doctours whiche seeme contrary to our sentence. And therfore marke it well.

Thus haue you my mynd further vpō the Sacramente of the bodye and bloode of Christe. Wherin yf you reaken that I haue bene to longe in repetynge one thyng so often, I shall praye you of pardone. But surelye me thought I coulde not be shortere. If ou the woldē is suche nowe adapes, that some wolde heare and can not; and some do heare and will not. And therfore I am compelled so often to repeate that thyng whiche a wyle

of thys Treatysse.

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a wypse man wolde understande
wpyth halfe the wro-
des,

¶ Praye Churken reader that the
wordes of G D D maye in-
crease, and that G D D
maye be gloriþed
through my
bondes.

Amen,

The Arty-

cles wherfore Johan Fryth
dyed, which he wrote in New-
gate the 23. daie of Ju-
ne, the peare of our
Lord. 1533.



Doubt not deare bre-
thren, but that it doth some
deale vexe you, to see the one
parte haue al the wordes, and
frelpe to speake what they sp-
ake, and the other to be put to splence, and
not to be harde indyscrently. But referre
pone matters to God, which shottelpe shal
midge after another fashyon. But in the
meane season, I shall rehearse vnto you the
artycles for which I am condemned.

¶ They erampned me but of two
artycles whiche are these

1. Article.

If vsle whynther I thought there were a-
ny purgatorie to pourge þ soule after this
present lyfe. And I sayde, that I thought
there was none. For man is made out of
two partes, the bodye and the soule.
And the bodye is pourged by the crosse of
Christ,

Christe, whiche he lappeth vpon every chylde
that he receyveth: as affliction, worldlye op-
preſſyon, persecucion, empriſonment &cet.
and death finiſheth ſpyme. And the ſoule is
pourged by the worde of God, whiche we
receyue through fayth, vnto the health and
ſaluation bothe of bodye and ſoule.

Mowe and yf I dyd knowe any thyrd
parte whereof we are made, I wolde also
gladly graunt the.3. purgatoryp, but seynge
I knowe none suche, I must denye the p-
yses purgatorpe Neuertheles I counte ney-
ther part a necessarpe article of our fapthe,
necessarilp to be beleued vnder payne of
damnacion, whither there be such a purga-
toryp or not.

The seconde article was this, whiche her 2. article,
that I thought, that the sacrament of the au-
ter was the bodye of Christe. And I sayde
pea, that I thought that it was bothe Christe
bodye and also our bodye, as Sanct
Paule saþeth to the Corinthians.1. Cor.10.

In that it is made one breadye of many
glasses it is our body, signifying that we
which we be many, are yet one body: Ipsi-
hethouse of the towne in that it is made one
body of many grapes.

Agapne in that it is broken
is Chyntes bodge, signifinge that
bodge shulde be broken, that is to saye
Suffer

The artpeles
suffer death, to redeame vs from our imp-
iquities.

In that it was dyltributed, it was Chri-
stes bode, syngynfinge that as herelpe as
that sacramente is dyltributed vnto vs, so
herelpe is Chrystes bode and the frute of
hys passyon dyltributed vnto all fayth-
full men.

In that it is receyued, it is Chrystes bo-
dye, syngynfinge that as herelpe as the out-
ward man receyued the sacramente wþth
his teth and monthe, so herelpe doth the in-
ward man, through fayth receyue Christes
bode and frute of his passyon, & and is as
sure of it, as of the breade that he eateth.

Another question hys verre naturall bode, both fleshe and
bloode is reall contayned vnder the sacra-
mente, and there actuallly present, besyde all
symplytudes? No sayde I, I do not so thin-
ke. Notwithstandynge I wolde not that a
man shulde counte that I make my sapenge

(which is the negatvne) anpe artycle of the
fayth. For euuen as I saue that you oughte
not to make anpe necessarie artycle of the
faythe of your parte (which is the affirmati-
on) So I saue agayne, that we make no
tie necessarie artycle of the faythe of oure
parte, but leaue it indifferenter for all men
to iudge therin, as God shal opē his herte,

and

wherfore John ffrþt h̄dēd.

105

and no sp̄de to cōdemne or despise the other,
but to nourish in al thinges brotherly lone,
and to beare others infirmitipes.

The terte of Sanct Austen whiche theyp S. Au-
there alleaged agaynst me, was thys: that Itēs text.
In the Sacrament Christ was borne in hys
owne handes. Wherunto I sayde: that S.
Austen doeth well exponnde him selfe. ffor
in another place he sagetteth: Ferebatur tan-
quam in manibus suis. That is, he was borne
after a certayne maner, in his owne hādes.
And by that he sagetteth after a certayne ma-
ner, pe mape soone perceyue what he mea-
neth.

How be it yf S. Austen had not thus ex-
ponnded him selfe, yet he sagetteth ad Bonifa-
ciūm, that the sacrament of a thyng, hath
a similitude or propertie of the thing whiche
it signifpeth. And for that cause it hath ma-
ny tymes the name of the very thing whiche
it signifpeth. And so he sagetteth that he bare
hym selfe, because he bare the sacrament of
his bodye and bloud, which dyd so earnest
lye expelle hym selfe, that nothing myght
more do it. If ȳ reade the place of sanct
Austen ad Bonifacium, whiche I alleage
in my laste boke, pe shall s̄one see them
answered.

Another place theyp alleaged out of Chri Chrysostom,
whiche at the firste blushe seneth st̄. iiii.

¶ to

The artpeles

to make well for them. But yf it be well
wayed, it maketh muche lesse for them then
they wene. The wordes are these.

Chrys-
tomes
wordes,

Doest thou se bread and wyne: Do they
departe from the into the draught as other
meates do? God forbiddeth, ffor as in waxe
wher it commeth to the fper, nothyng of the
substaunce remayneth nor aboundeth: so ly
kewpse thynde that the misterpes are conso
med by the substaunce of the body.

These wordes I expounded by the wor
des of the same doctour Saint Chrysostome,
which in another homely sapeth on this
maner. The inwarde rpes as soone as they
see the breade, they flee ouer all creatures, &
thinke not of the bread that is baken of the
baker, but of the bread of everlastyng lyfe,
which is signifed by the mysticall breade,

Now conferte these places together and
you shall percevve, that the laste erpoun
deth the fyre cleerly. ffor he saith,
doest thou se breade and wyne? I answe
re by the seconde, nape. ffor the inwarde
rpes as soone as they se the breade, thynde
not of it, but of the thynge it selfe that is
signifed therby. And so he seith it, and
see it not. He seith it with hys outwarde
and carnall rpes, but hys inwarde rpes
seith it not. That is to saye: regarde not
the breade or thynde not upon it. Even as
we

Wherfore John ffrþþtþ dyed.

106

we commounly lape, when we plape a game
negligentlpe (by my truthe I see not what
I do) meaninge that oure mynde is not v-
pon that thinge which we see with our out-
warde eyes. And iphewpse we mape answe-
re the nerte parte, where he lapheth.

Do they departe from the in to the draughte, as other meates do? Map forsothe policyon
sapde I. ffor other meates do onelpe come of C. Chri-
to nouerlsheth the bode, and ta departe in to solt. text.
the draught: But this meate that I here re-
cepue, is spyptruall meate, recepueth wþþ
sapthe, and nouerlsheth vs everlastþnglpe
both bode and soule, and never entreth in
to the draughte. And even as before the
outwarde eyes do see the breade, and yet the
inwarde eyes do not regarde that or thinke
vpon it: So iphewise the outwarde man di-
ggesteth the breade, and casteth it into the
draughte. And yet the inwarde man doth
not regarde that nor thynke vpon it: But
thynketh vpon the thynge it selfe that is sig-
nysped by that breade.

And therfore sapde Chrysostome even a
lytle before the wordes whiche they here meaning
alleaged. Lþft þy pour mynde and har- of Chrys-
tis (sayde he) wherby he nouerlsheth vs, solstomes
to loke vpon and consider those heauenlye wordes,
thynges, whiche are represented and signy-
spered by the breade and wþne, and not

W h i t e

The artycles

to marke the bread and wyne in it selfe.

Here they will saue unto me, that that is not Chrysostomes mynde. For by hys ex-
ample he plainly sheweth that there remay-
meth no bread nor wyne. That I denye. For
the example in this place proueth no more,
but that ye shall not thanke vpon the breafe
and wyne, no more then þf they were not
there, but onely vpon that thyng whiche
is signifed by them. And that ye may evi-
dently perceue by the wordes folowynge
where he saþeth, thanke that the misteryes
are consumed by the substance of the body.

Solucio. Note we whþther Chrysostome thought
that there remayned breafe or none, boþe
wyses shall our purpose be proued. First
þf he thought there remayneth still breafe
and wyne, then we haue our purpose. Now
þf he thought that the breafe and wyne re-
mained not, but were chaunged, then are
the bread and wyne neþher misteryes nor
sacramentes of the bodye and bloude of
Christ. For that that is not, can neþher be
misterye nor sacrament.

**Conclu-
sion.** Finally þf he spake of the ouþwarde ap-
pearance of bread: then we know that that
remayneth still and is not consumed by the
substance of the bodye. And therefore he
must needs be understande as I take him.

I thyng many men wonder how I can
dye

wherfore Johan Sypth dyed.

107

bpe in this artyle, seinge that it is none-
cessarpe artyle of our fapth, for I graunte
that neþher parte is an article necessarpe to
be beleued vnder payne of damnacion, but
leauie it as a thynge indiferent, to thyng
therin as God shall insp̄ill in euery mans
mynde, and that neþher parte condemne oþ
ther for this matter, but recepue eche other
in brotherly loue reseruunge eche others in
escripte to God.

The cause of my death is this, because I
can not in conscience abyue and swere, that
our Prelates opppon of ys sacrament (that
is) that the substance of breade and wyne
is verely chaunged in to the flesh and blood
of our sanioure Jesus Christ) is an undoub-
ted artyle of the faith, necessarpe to be bele-
ued vnder payne of damnacion.

Beholde
the cause
of my
death.

Now though this opinion were in dede
true (whiche thinge they can neþher proue
true by scripture nor doctours) yet coulde
I not in conscience graunte that it shulde be
an artyle of the fapth necessarpe to be bele-
ued q̄c. ff or there are many verites, which
yet may be no soche artyles of oure fapth.
It is true that I lave in prouis whan I wro-
te this, howbeit I wolde not recepue thyng
tenth, for an article of our faith. fforsame
may thynghe the contrarie without all pro-
perty of damnacion.

Note.

¶ in ¶ The

The artycles

¶ The caule whyp I can not beleue
their opinion of transmutacio or transsubstā-
ciacion whether pe wylle, is this.

If prite because I thinke verely that it
is false and can nepter be proued by scripture
nor saythfull doctours, pf theyp be well
pondered.

The second cause is this , because I wylle
not bynde the congregacion of Christe by
myne example to admittit any necessaray ar-
tycle bysydde our crede , and specially none
suche as can not be proued true by scripture.
And I sape that the churche, as they call
it, can not compell vs to recepue anpe soche
artycles to be of necessarie vnder paine of
damnacion.

The thyrde cause is , because I dare not
be so presumptuous in entrayneinge in to God-
des iudgement , as to make the Prelates in
this popule a necessaray artycle of our fauth.
For then I shulde damnabley condemne all
the Germanes and Almanes, wþth infi-
mpte moo, which in deade do not beleue nor
thinke that the substance of breade & wþ-
me is chaunged in to the substance of Chri-
stes naturall bodye . And surelpe I can not
be so folyshe hardy as to condemnre soch an
infinite nombre for our Prelates pleasures.
Thus all the Germanes and Almanes,
both of Luthers syde and also of Dec-
lam-

weerfore Johan ffrith dped.

108

Lampadius, do wholpe approue my matter.
And surelpe I thynke theris no man that
Yath a pure consciente, but he wyl thynke
that I dpe ryghtuouslpe. for that this
transubstantiacyon shulde be a neare
cessary artycle of the fapthe, I
thynke no man can safe it with
a good conscience, althoough
it were true in
dede.

¶ Yet me Johan ffrith.

¶ Be wyse as Serpentes, and inno-
cent as Dovees.

Imprynted in the yare of our
Lorde. M.D.XLVI.